

alumni news

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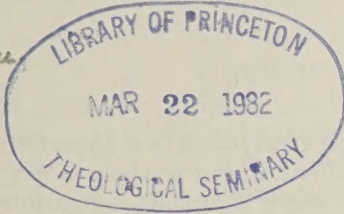
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Alumni News

Fall 1981

Vol. xxii, no. 1



The President's Page

January 6, 1981

Dear Colleagues:

A sigh and a hallelujah went up from the Princeton family when Dean Elmer George Homrighausen early on Monday, January 4, died of a cardiac arrest. Homey was born in Wheatland, Iowa, 1900, was a member of the Princeton Seminary Class of 1924, and was undoubtedly Princeton's best-loved alumnus of his generation. Not only the Seminary but the whole of Princeton is sighing, for Homey was very much a part of this community as he was a part of the world. Ruth, his beloved wife, goes our deepest sympathy, as well as to their six children and twelve grandchildren.

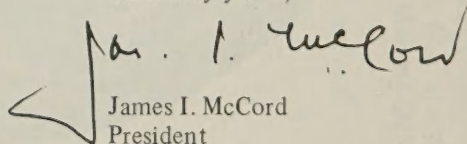
It is generally agreed that Homey was a man for all seasons. He had a keen and perceptive mind and possessed a theological brilliance that we all admired and envied. He was one of the first to introduce Karl Barth to the English-speaking world, and he was shrewd enough to know that the first works to be turned into English should be Barth's sermons, for Barth was preeminently the preacher's theologian. Homey also gave worldwide leadership to at least two other dimensions of the life of the Church, Christian education and evangelism. He was invited by President Mackay early in his tenure to join the Princeton faculty in the Chair of Christian Education where he performed with great distinction, and he also represented this discipline in many of the younger churches throughout the world. His lectures given in Indonesia are now in the third printing.

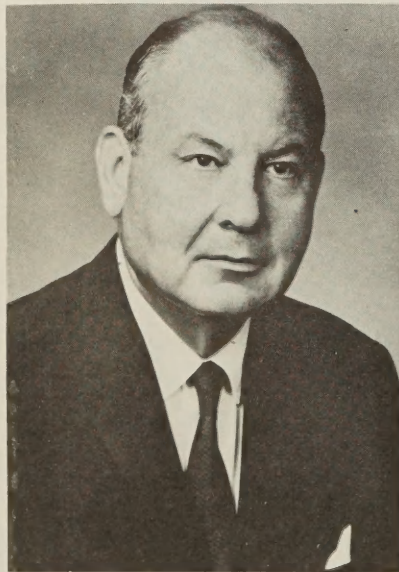
He was the first Secretary for Evangelism of the World Council of Churches, and for more than fifteen years he was Chairman of the Commission on Evangelism of the Federal and National Council of Churches. His courses on Evangelism in the Seminary were always inspiring and scintillating, for he knew what the Gospel is and had a contagious passion to communicate it.

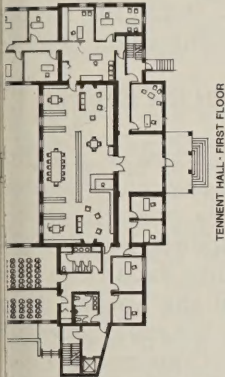
With the author of Hebrews, I must confess, "And what more shall I say? For time would fail me to tell" of Homey's activities and influence over more than eight decades. He was a college trustee, received honorary degrees from universities in the Orient and Occident, authored many books and countless articles, and most of all he was a benediction to those who knew him and had the privilege of working with him. He was Dean of the Seminary until 1965 and closed his official career in 1970. At the request of the Board of Trustees Homey spent the better part of the 1965-1966 academic year in a visitation of our alumni/ae overseas in a study of our continuing obligation to them after they returned home. It was a triumphal homecoming where Homey went, and it was universally recognized that Princeton's greatest ambassador was presenting her among the churches and institutions of the Third World.

There is a hallelujah because Homey never grew old. Asked by an alumnus for the secret of his vitality and sheer ebullience for life, he responded that when he was two his parents had told him that he could not live through childhood. They told him this when he was a little old and from that day on, he said, he thanked God as the morning broke and determined to live each day to its fullest. Without him Princeton seems underpopulated and all of us feel diminished. But sadness is the last thing Homey would want. I can see him looking down from heaven at our sad countenances and saying, "Rejoice in the Lord always; again I will say, Rejoice."

Faithfully yours,


James I. McCord
President





Tennent

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Articles on the renovation of the Tennent campus include an overview of the state of campus and campaign by William H. Felmeth, Vice President for Development; President James I. McCord's response to frequent questions concerning Tennent; Christian Educators' assessment of their program; a description of campaign logistics; and interviews with professionals working on the project.

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President

James I. McCord

Secretary of the Seminary

Daniel C. Thomas

Director Seminary Relations

Barbara Chaapel

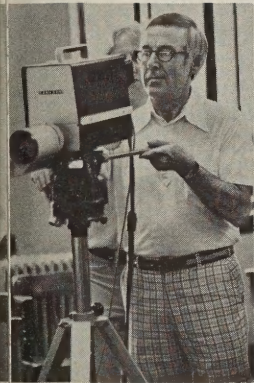
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Cover: The ceramic tile depicts William Tennent (d. 1746) lecturing to students attending his "Log College," located next to his congregation's manse in Neshaminy, Pennsylvania. Prominent in the development of American theological education, the Tennent name has become associated with the religious education of women. In 1931 the Philadelphia School for Christian Workers became the Tennent College of Christian Education. When disbanded, its funds enabled Princeton Seminary to purchase the old Hun School, subsequently renamed the Tennent campus.

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The Launching Of Tennent

by William H. Felmeth
Vice-President
for Development

"A few years ago, while still a student at Princeton Seminary, I helped a newly married couple fresh out of college move into their new home at Tennent Hall. Starry-eyed about their new life and the call to serve God, they were both excited and eager to begin seminary life. Then we opened the door to their room."

"A naked light bulb hung over a cold metal frame of a double bed. Plaster cracks were everywhere and an old desk stood off in the corner. The young bride turned pale and the groom looked sick. Not exactly the best start for the rigors of seminary life! I have never forgotten that incident nor how happy I was that I was not married when I was a student."

"Obviously I am in agreement with the need to restore the Tennent campus," so one of our graduates with a church in Wyoming has written as he prepares to serve as one of the many workers participating in the campaign for the Tennent Fund. More than a few other graduates have told us or written of their favorite horror stories about the condition of the dormitories, the problems with the gymnasium and the situation in the Education Building. All five structures need a thorough renovation to bring them up to acceptable condition in safety and durability and in reasonable comfort and convenience.

The reason for the present

deterioration of the buildings is simple: lack of money over these past decades to do other than the most essential maintenance despite the hard usage of the structures. The corrective action will take money, and a great deal of it, to put these buildings into shape, but how worthwhile it will be! For in restoring, and altering these structures we will have excellent, safe and useful buildings to match the restored dormitories on the other campus.

Fund for the Future

In 1976 the Board of Trustees heard from its long range planning committee as to projections on numbers of students, housing availability and quality, faculty strength, maintenance of the Speer Library collection, and the rapid growth of the Center of Continuing Education. The Board voted to undertake an eight year low-keyed campaign for fourteen million dollars to be named the Fund for the Future. (It was right on target in identification of where financial assistance needed to be allocated and increased, but it underestimated the effect of inflation and thereby made the goal too small for this major undertaking.)

The Board of Trustees voted at the beginning of the Fund for the Future to conduct a mini-campaign to secure funds for the Center of Continuing Education. Alumni, individuals, congregations and



others responded enthusiastically. Over 2¼ million dollars was pledged and given, and still gifts are coming toward the final goal of three million dollars. This support will enable "this tub to stand on its own bottom"—one of our goals for the major parts of our program is for maintenance of our buildings in the future.

During the years since the Fund for the Future was initiated, financial support has steadily been coming from our graduates and friends to enable the Seminary to accomplish many of the goals set for it. Miller Chapel, for instance, was renovated in 1976. In the years '76 to '79 the Center of Continuing Education was underfunded financially to permit the securing of an associate director for the Center and the extension of programs. Then in quick succession with help from foundation grants and the bequests of friends of the Seminary, Alexander Hall was renovated in 1978; Brown Hall, in 1979; and Hodge Hall, in 1980. The Administration Building was renovated and expanded in 1981. Note that these projects were accomplished without appeals to alumni/ae or churches.

Current Needs

This brings us to the present moment—1982—and the most pressing need of the campus, the renewal of the five major structures

on the Tennent Campus. It is the last project anticipated and planned for in the Fund for the Future.

What are the specific needs that the Tennent Fund, the last part of the Fund for the Future, will meet?

1. The need and demand for well qualified Christian educators has never been greater as congregations really take their educational program more seriously. Adult education is burgeoning; Bible study groups are multiplying; and the church school or Sunday school is taking a new lease on life. The Tennent Fund will provide the resources for the relocation of the School of Christian Education, with new facilities for classrooms, reading room, and office space for this important sector of the Seminary's program in the thorough preparation of students to serve as competent Christian educators.

2. The need for more adequate recreational facilities for the Seminary community has long been a concern of the students. We are living in an era when great emphasis is laid on physical fitness. Our students are accustomed to exercise from their pre-Seminary days, and they want and appreciate the appropriate facilities and equipment to assist them in keeping in shape and in enjoying a variety of sports and athletics. The Tennent Fund underwrites the renovation and completion of the gymnasium which will do a world of good for student morale and physical welfare.

3. The need for decent housing and adequate quarters for a number of families so that our students no longer have to live in rooms that were not intended for the use to which we of necessity have put them. The Tennent Fund will enable the Seminary to design and build safe, attractive, comfortable apartment space for couples and families which will bring those living quarters up to the quality level of the Seminary's other apartments.

The Board of Trustees is already moving on the gymnasium project since it can be undertaken with the least disruption of program and people. As the Tennent Fund is strongly supported, whenever over 50% of the cost of renovation of one of the buildings is available in gifts in hand, the work will be undertaken. The plans are ready, the architect and contractor are ready, the workmen are ready, the students are ready (and have been for a long time), and the administration and trustees are ready. We count on you now to join us in raising the four million dollar Tennent Fund (with one and a quarter million dollars already pledged or given!)

A recent alumna spoke for us all when she wrote, "Enclosed is our pledge card for the Tennent Fund. As a graduate of the School of Christian Education I am excited that the much needed task of renovation will soon begin."



The Tennent Campus

President James I. McCord

Responds

To Questions

Concerning Tennent Campus

1. *Why does a wealthy institution like Princeton have to conduct a special campaign to pay for the renovation of its buildings?*

If one could sit where I sit, one would know how poor Princeton Theological Seminary is. There are so many things that we need to do that we cannot do because of lack of finances, and the only possible way to renovate buildings is through a special campaign.

2. *How is our endowment income used? Why is it not available for building renovation?*

Endowment income is used to sustain the teaching program of the Seminary primarily. Since the budget of the Seminary is supported by the General Assembly's general mission budget by only approximately 6%, we have to depend heavily on endowment income to pay salaries, provide scholarships, and do the other things that must be done in the life of the Seminary.

3. *Why are we renovating instead of tearing down the old buildings and starting over?*

All of the buildings on this campus have special significance, a significance that would be totally lost if the buildings were razed. Moreover, it would be impossible to receive permission from the borough to eliminate these buildings.

4. *We hear that there are real dangers in the buildings. What is their present condition?*

The apartments were never really put into proper condition after the old Hun School was purchased by the Seminary during World War II. Moreover, the gymnasium had never been completed. There are fire hazards and there are also hazards for children living in apartments with unprotected windows.

5. *How important is the gymnasium to the life of the Seminary?*

The gymnasium is very important to the life of the Seminary community. We have in residence a large group through long winter months, and it is only through the use of the gym that they are able to get exercise.

6. *Why isn't the completion of the swimming pool in the plans?*

Because every expert counseled the Seminary against completing the pool. For one thing, it is very expensive, and it is also very dangerous. It would be necessary to have a guard present at all times.

7. *Why does the Seminary have to be so concerned about the housing of its students?*

Princeton is a very expensive community,

and unless the Seminary provides housing the students would be scattered for miles over Eastern Pennsylvania, Northern New Jersey, and as far away as Delaware. It is most important that there be a residential community for students. Remember, the campus teaches!

Why isn't the housing of CRW sufficient?

CRW is a wonderful asset of the Seminary but we have enrolled 905 students this year and the Charlotte Rachel Wilson Apartments number only 200. It is simply a shortage of space.

What is the student reaction to this project?

Students have for years asked for better apartments. This has been a persistent appeal for a quarter of a century. Moreover, last year in the Princeton Seminary Conference there was a strong appeal for a renovated and completed gymnasium.

8. *In the field of Christian Education is there a great demand for instruction these days?*

Yes, a much greater demand than during the past fifteen to twenty years. There is a new emphasis on the education not only of children but of adults and our Christian Education faculty is one of the strongest, if not the strongest, in the nation. This means that there is really a need for renewed and extended facilities, including the Reigner Reading Room.

9. *Is this a good time to be raising money?*

There is never a good time to be raising money, but there is no alternative to launching this campaign. Please remember that each year one delays the renovation of a building, the costs escalate from 10 to 15 per cent. Princeton Seminary simply must seek the support of friends across the nation in rescuing the "wasteland" of the campus, the Tennent Campus.

10. *Do you plan any other building projects?*

There is a building being erected now here the Charlotte Newcombe Center, out in the Charlotte Rachel Wilson Complex. This was provided by a gift from Mrs. Charlotte Newcombe. There is no other building project on the drawing board at the moment.

Christian Educators Assess Their Program

by

D. Campbell Wyckoff

Freda A. Gardner

James E. Loder

David H. Wall

With the establishment of the School of Christian Education, some forty years ago, Princeton Theological Seminary declared its commitment to Christian education as a field requiring a level of service that is fully informed theologically and highly skilled professionally. The Seminary shared the convictions of the church at large that the Christian educator might best be trained within the context of theological education, and that Christian education could bring to theological education, in addition to essential behavioral and educational disciplines, a broadened and enriched content of ministry.

Since that time a steady stream of Christian educators, ordained and non-ordained, has entered the church's service from this Seminary. The ordained Christian educator may have taken the M.A. in addition to the M.Div. or may have concentrated in Christian education within the M.Div. The non-ordained Christian educator will have taken the M.A., a degree that requires work in all the theological disciplines with a concentration in Christian education. The concentration emphasizes four areas: theory of Christian education, foundation disciplines (theological, historical, philosophical, behavioral, and educational), the functions of Christian education (method, curriculum, and administration), and all the levels of Christian education (children's work, youth work, adult work, higher education, and now intergenerational work). Apprentice-like field education and a professional examination are required for graduation. The change, made some years ago, from M.R.E. to M.A. indicated a further commitment on the part of the Seminary to work within the mainstream of American graduate professional education.

The Th.M. is offered, a degree program allowing for intensive specialization in some aspect of Christian education and mainly serving active parish pastors and international students. Princeton Seminary has one of the few Ph.D. programs in Christian education in North America, with a body of alumni/ae serving primarily in seminaries here and around the world, and with five candidates currently active. The Christian education faculty also serves actively in the D.Min. program.

It is fascinating to dwell on the Tenement heritage, a tradition that the Seminary honors and upon which it builds. But solid tradition is not quaintness, and there is nothing quaint about the present work. The student body involves women, men, international students, Roman Catholics, Protestants, part-time and full-time people, young people, and those of middle age. The augmentation of the staff allows for a new variety of workshops, seminars, and roundtables, as well as continuous service to the denominations, ecumenical bodies, the accrediting agencies, and professional associations, and to colleges, universities, and seminaries as lecturers and consultants. The publication of books, articles, and curriculum materials is part of the regular agenda. A huge and well-organized collection of Christian education resources is housed in the Charles G. Reigner Reading Room; it is available to students and to churches in the area. There is a constant effort to meet the demand for both ordained and lay professionals in Christian education in the parish, at the judicatory levels, and in colleges and seminaries. For those who wish teacher certification, a joint program with Princeton University is available.

The emphasis has never been on buildings, and not much has been done to the Education Building in forty years except

to make a few functional changes. The time has now come for reasonable expansion and reorganization of the physical facilities to meet the needs created by present and anticipated development.

Our present thinking anticipates the future. We know that because dimensions of human experience expand inward into psychic and spiritual depths and outward into areas of oppression and liberation, Christian education needs to grow to bring Christ into these areas in ways that are theologically and educationally sound.

National curriculum expansion creates the need for its continual examination and theological interpretation. In addition, men and women are required who can bring these national efforts into effective and creative connection with grass roots situations.

Advancement in all areas of theological education and in the social and behavioral sciences means that increased efforts have to be made, at the doctoral as well as at the professional level, to inform what the church is to do educationally.

Religious and cultural pluralism calls for a more conscientious effort to see that Christian education be at once ecumenically and theologically sound, and relevant to a highly fluid, and potentially explosive, religious and cultural situation.

The increase of interest in the ethical dimensions of Christian education means that conversation with theology and philosophy must be augmented, and the whole of the ministry aware of the important conjunctions between Christian education and ethics.

The situation in American education in general creates a need to educate the church in all its connections outside the parish with regard to its involvement in Christian education in relation to the community and to the school.

Campaign Logistics

calling all alumni/ae

If you get a telephone call from one of your fellow alumni/ae, it may be the result of a massive effort to contact every one of you personally about the Tennent Campaign. For the first time, under the superb organizational leadership of the Reverend Dorothy Specht of Livingston, New Jersey, and Alumni/ae Association President Dr. Arthur D. Webster, Jr., an Alumni/ae Phonathon will be employed to reach our alumni/ae in the continental United States.

The Alumni/ae Phonathon is a double effort. The first approach will be an intensive six-day callout made during the weeks of February 15-26, by callers assembled in Princeton and Philadelphia. The Philadelphia Phonathon has been made possible by the generous offer of the WATS lines and facilities of the Reliance Insurance Company, headquartered in downtown Penn Center Plaza. A task force of 60 callers has been recruited to pay an evening visit by telephone to friends, classmates, and fellow graduates.

This is the first time a Phonathon has been tried at Princeton Seminary. "The fact that most of our graduates are pastors or educators means that they are much less likely to be at home during the evening hours when most phonathons try to reach people," says Dottie Specht. "So we are scheduling our calls during the supper hour in each time zone and hope everyone will understand and forgive the intrusion." The reasons for trying are compelling, she feels. "Personal contact is really the best way to involve people in a cause of this magnitude. With an alumni/ae goal of \$250,000, we need to let everyone know in a personal way how important their response will be to the campaign."

Advance information is also important so the callers are not starting from the beginning with each person they call. "A brochure describing the Tennent Campaign, this issue of *Alumni News*, and a letter from Arthur D. Webster or a Class Steward should be in each alumnus/a's hands before a call is received," Dottie explains.

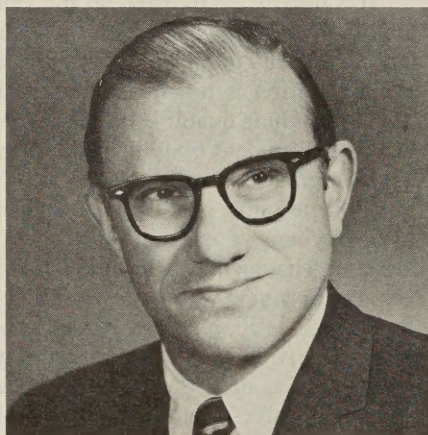
Every good plan needs a back-up, and this one is no exception. The second phase will attempt to reach everyone the Princeton and Philadelphia callers miss. An additional volunteer will be recruited for each Presbytery to call his

or her fellow alumni/ae in the area. "That is over 180 people helping us in this phase," states Dottie, "and we will attempt to reach everyone for whom the Seminary or the volunteer has a current address and telephone number."

So if your telephone rings in the next few weeks, it may not be the parishioner that always catches you at the dinner hour or the request for one more meeting than you can possibly handle. It may be a friend or a classmate from Princeton, willingly giving time to talk to you about the Tennent Campaign, and hoping for your generous response.

the national committee

Heading up the total effort is another Princeton Seminary alumnus, David B. Watermulder '45. Pastor of the Bryn Mawr Presbyterian Church since 1962, he also serves Princeton as the Vice-President of the Board of Trustees. Listed below is the Tennent Campaign National Committee:



Dr. Watermulder

The Reverend James I. McCord
President
Princeton Theological Seminary

Mr. John M. Templeton
President
Board of Trustees

The Reverend David B. Watermulder
National Chairman
Bryn Mawr, Pennsylvania

Mr. Laird H. Simons, Jr.
Vice Chairman
Wynnewood, Pennsylvania

The Reverend Robert W. Bohl
Fort Worth, Texas

The Reverend James G. Emerson, Jr.
San Francisco, California

Mrs. James H. Evans
Pottersville, New Jersey

The Reverend John T. Galloway, Jr.
Fox Chapel, Pennsylvania

Mr. William A. Pollard
Philadelphia, Pennsylvania

The Reverend Dorothy J. Specht
Livingston, New Jersey

The Reverend Laird J. Stuart
Pittsburgh, Pennsylvania

The Reverend Arthur D. Webster, Jr.
Webster Groves, Missouri

Mr. Ralph M. Wyman
Greenwich, Connecticut

stuart and emerson lead drive for congregational support

Equally as important as one's own contribution is the help our alumni/ae in pastoral positions can give in bringing the Tennent Campaign to the attention of our friends in congregations. Spearheading this effort will be the Reverend Laird J. Stuart of Pittsburgh and the Reverend James G. Emerson, Jr., of San Francisco, along with nearly eighty Area Representatives from across the country.

Alumni/ae Area Representatives assisted in the Center of Continuing Education Campaign, but will be organized this time to work with smaller geographical areas. "The emphasis will be on reaching every possible source of congregational support," explains Laird Stuart. "We intend to hold luncheon or dinner meetings in some 80-90 cities, plus calling or personal visits to congregations in more sparsely populated areas."

To train these Area Representatives, six meetings are being held even as this issue of *Alumni News* reaches you. Other members of the National Campaign Committee, including the Reverend John T. Galloway, Jr., from Fox Chapel, Pennsylvania, are assisting in these training sessions. Copies of a film strip developed by the Speech Studio in Princeton, with narration by Associate Director of Speech William Brower, are being distributed. These will be made available through the Area Representatives to sessions and congregations.

"As with all other groups to whom we appeal, the emphasis is on three year commitments," Stuart says. "For those congregations who include the Tennent Fund in their mission budgets, the pledge payment would be for the years 1983-1985. We hope to have interested lay members as well as pastoral staff at our meetings and plan to follow up with whatever assistance they request in interpreting the campaign to their congregations."

If this sounds as if a great many of your fellow Princetonians are actively and enthusiastically involved in the Tennent Campaign, that is true! "We are going to need everyone's help to succeed," states Laird, "and Jim Emerson and I are most grateful to all those who have taken on this important task for Princeton."



Ms. Specht



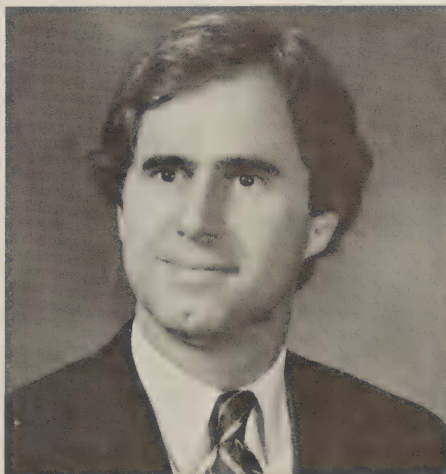
Mr. Webster

How Are We Doing?

Results as of December 31, 1981 show the following:

Bird of Trustees	266,593.75
Faculty and Staff	41,846.00
* Individuals	19,861.25
* Alumni/ae	3,100.00
* Friends in Congregations	1,200.00
* Foundations/Corporations	7,800.00
Total	\$1,340,401.00†

† \$1,000,000 is an anonymous gift.
* Campaign not yet launched or just beginning.



Mr. Stuart



Mr. Emerson

Professionals Give Perspectives On Tennent Renovation

architecture

Michael Erdman is Project Architect for the Tennent renovation. He has represented the firm of Ewing, Cole, Cherry, Parsky of Philadelphia for over 16 years as the Seminary's consulting architect. For the last six years, Erdman has worked almost exclusively on renovation projects at the Seminary and at other educational institutions, notably Bryn Mawr and Wells Colleges and Princeton University. His job is to coordinate the work of people in his offices on distinct areas of the project—architectural, structural, and mechanical—with the Seminary's interests represented primarily by President James I. McCord; Business Manager, William E. Lawder; the Housing Director, until recently, Clarence E. Reed; and Stanley McKaig, Superintendent of Grounds and Buildings.

Indicative, perhaps, of the comprehensive knowledge that a person in his pivotal position must have, Erdman can talk extemporaneously at length and in detail on the renovation project. What is most compelling about his discussion of the Tennent renewal is his obvious commitment to the quality of his work.

He grows excited, for instance, when talking of the projected move of the Christian Education facilities from their present location between North and South Halls to Tennent Hall itself. "That lovely, big room on the ground floor of Tennent Hall is hardly used," he explains. "It used to be a dining room when the Tennent campus was the Hun School, and it continued to function as a dining

room when the building was the Seminary's girls' dormitory. Since then, though, the space has been underutilized. "We plan," he says, "to recondition the fireplaces and keep the room's architectural character by, for instance, retaining the moldings and wood paneling." The Reigner Reading Room and lounge will be relocated to that space with the offices and classrooms of Christian Education grouped around it. Erdman emphasizes that from an architectural perspective, Tennent Hall with its graceful portico is the focal point of the Tennent campus; therefore, it should house that campus' main educational facility whose existence and function derive historically from the disbanding of the Tennent College of Christian Education.

In order better to organize the use of space in Tennent Hall, a stairway and elevator tower will be added to the building's side so that traffic patterns of apartment residents to the second and third floors will be distinct from those to Christian Education on the first floor. Moving Christian Ed. out of the building between North and South Halls will enable that area to be used exclusively for apartments.

Erdman explains that effective utilization of space means that each individual apartment can be expanded while decreasing the total number of apartments by only two or three. "The overall goal of the renovation project," Erdman maintains, "has been to improve the size and layout of apartments while enabling as many students as possible to live within walking distance of campus." Married students who reside in Seminary housing can live either on the Tennent campus or in the Charlotte

Rachel Wilson complex, but the latter facility necessitates transportation to the main campus.

Apartments in North and South Halls range from 300 to 450 square feet. The current project calls for spaces in the range of 650 square feet, smaller than CRW apartments, but much more substantial than present space.

Finally, Erdman points out that much of the renovation project calls for changes that are just plain necessary. The mechanical systems—plumbing, electricity, heating—simply have to be updated. Escalating fuel costs demand better insulation. What Erdman calls "life safety" measures such as adequate fire exits and smoke detection devices must be improved. He believes these alterations had to be done whether or not the apartments were remodeled. It only makes sense to do all changes—those required today and anticipated for tomorrow—at once.

housing

In December Clarence E. Reed retired as Director of Housing at the Seminary where he has worked for 47 years. Reed came to the Seminary as office boy on November 1, 1934. He graduated from high school the previous June and worked in the intervening months on his brother dairy farm. He kept that job after joining the Seminary's staff as the Business Manager's sole assistant. For almost two thirds of his working life, Reed has, in fact, held two jobs. George W. Loos, Jr., was Business Manager when Reed joined the Seminary staff. It is obvious that Reed still holds his mentor in high esteem. "In the 30 years we worked together," Reed recalls "not one cross word between us." In those days, the Business Office comprised of two people managed all Seminary affairs. "Of course," Reed interjects, "there were under 200 students then."

In 1965, the Seminary acquired the Charlotte Rachel Wilson Apartment complex, then known as Princeton-Windsor. After the first year, it became evident that the Seminary's interests were not well represented by the realty company managing the apartments, so Reed became the first Director of Housing, spurred by the Seminary's need to have one of its own people oversee that complex. In addition to duties related to rentals and room assignments and CRW

maintenance, the Director has taken charge of the Seminary's Master Calendar so that Reed's office coordinates all events and schedules their support activities such as meals and housing for alumni/ae functions.

Reed remembers well the Seminary's purchase of the Tennent campus—the old Hun School—in 1943. “We immediately started to convert the boys’ dormitory rooms into housing for our married students.” Before World War II, the seminary didn’t house married students. Reed recalls, in fact, that students had to get what he refers to as “the blessing” of the President, then John A. Mackay, before marrying. “But,” Reed reflects, the war changed all that. At first we had 27 married couples in Hodge before Tennent’s North Hall was ready. Back then,” Reed explains, “good quality material wasn’t available on account of the war effort.” He figures that the seminary has been compensating ever since for the second rate materials that was forced to use in the initial conversion. As the man who has had to hear of the inadequacies from Tennent tenants for almost 40 years, Reed heartily endorses the renovation project.

He explains that when the Hun School was built in the late '20s, the concept of fire resistant structures was new. “The walls are 2½” thick, of wire and plaster construction, with no wood,” he explains. This kind of construction represents one of the earliest attempts (since superseded by more effective ones) to make buildings safer in the event of fire. The problem is that the density of materials means that walls have to be knocked down in order to troubleshoot a leak or faulty wiring. “We can’t even buy electrical fixtures to fit the walls,” Reed adds.

The small apartments in North Hall have been especially troublesome to him. “It’s a real problem to rent small living quarters to someone too far away to view them firsthand,” Reed remarks. “I sent measurements, but I’ve seen young brides cry more than once when they got their first look at those rooms. I speak of the need to enlarge those quarters from a personal as well as a professional viewpoint; my first grandchild was an infant in North Hall while my son-in-law (James U. Cortelyou, 63B) was a student.” “I love the Seminary,” Reed says simply of his 47 year association. “It’s

been a wonderful life. During all that time I’ve had the support and understanding of my wife, Marie. I don’t think I could have done it, especially when I was carrying two jobs, without her.”

Reed has also long been an elder and trustee for the First Presbyterian Church of Dutch Neck, New Jersey, though he is no longer active in either position. For nine years he served on the West Windsor Township School Board; for seven more he was the Board’s Secretary.

Asked what he plans to do with all his newly acquired “free” time, Reed says first of all that he intends to stay out of the rental business. “He has had,” he explains with a wry smile, “quite enough experience with the tenant-landlord relationship.” He and his wife look forward to travel first to Florida and Arizona and then to the Northwest and West Coast of the United States. We are going to do it while we still feel good,” says Reed, pragmatic even in his approach to pleasure. Maybe after that, he muses in reference to a possible part-time position with his nephew who runs Reed’s Sod Farm, an enterprise well known to Princeton residents, “I’ll go back to farming.”



Mr. Erdman



Mr. Reed

construction

Raymond A. Bowers is Chairman of the Board of Lewis C. Bowers and Sons, Inc. His father organized the construction company at the turn of the century. Since then it has incorporated several affiliates including a management company, development corporation, construction company, and architectural firm. Bowers' organization has been awarded the contract for the renovation of the Tennent campus through the process of competitive bidding. Asked how that project compares in scope with others on his docket, Bowers says emphatically that work for the Seminary is as important as any other project because he highly values the Seminary as a client.

That sort of reply could seem like a public relations' ploy except that Bowers is so obviously the sort of successful man who now does the work he wants, instead of what he has to do. His valuing of his relationship to the Seminary is also suggested by the fact that he himself chose to be interviewed by *Alumni News* on his company's role in the Tennent renovation instead of sending, as would most organizations, a lower level representative.

Though Chairman of the Board, Bowers takes an active hand in his organization's projects. "Everyday is different," he says when asked what he

does. "I work with clients, architects and finance people," he continues, explaining how he gets an overall feel for each project. "I go out on every job once a week and review its status with the site superintendent. I like to supervise the preliminary stages and hold myself responsible for schedules."

Tight scheduling is extremely important in construction, particularly when it involves dormitories as does the Tennent renovation. Describing the stages involved in a project like Tennent, Bowers says that the first step involves working out cost estimates in accordance with preliminary architectural drawings. The next step entails more definitive budgeting in relation to more refined architectural drawings. "As soon as we know what we're going to do, we buy what equipment we don't already have stored," Bowers says, explaining how planning helps to offset the inevitable budgetary erosions of inflation. Detailed planning is also necessary to accommodate work schedules to the realities of labor relations. A project like Tennent involves the coordination of at least 20 different trades.

Asked why the renovation is needed, Bowers singles out two reasons—safety and energy efficiency. A lifetime of construction work has geared him to think in terms of materials. "The electrical and heating equipment is obsolete and inefficient. Wiring wears out over 40 or 50 years. And our safety standards are different now, more demanding. When we're through," he concludes, "the living quarters at Tennent won't be luxurious, but they will be functional."

Participants Report Institute Of Theology Revitalizes Their Ministries

by Barbara Chaapel



Mr.
Bowers

rom June 29 through July 9, 1981, early four hundred persons were in Princeton to attend the 40th annual Institute of Theology. Believing continuing quality education in biblical, theological and practical fields should be available for ministers and laypersons, the Seminary invites distinguished scholars and church leaders to its campus for a fortnight each summer to lead seminars, give lectures and preach.

Institute participants cannot be stereotyped. They come from places as close as northern New Jersey and as far away as Korea, and they represent most of the fifty states. Every summer brings a large delegation from Canada's provinces—Quebec, Nova Scotia, British Columbia, Ontario and Alberta. Many of these Canadian neighbors have been attending the Institute each year and return to Princeton as to their summer home! As well as geographical diversity, institute students reflect a wide spectrum of denominational ties and work in varied types of ministry. About one third are Princeton alumni/ae. Some come to study for the first time; others make a yearly pilgrimage.

The theme of the 1981 Institute of Theology was "A New Heaven and a New Earth." Major presentations were made by Dr. Thomas F. Torrance, of the University of Edinburgh, New College, and Dr. William Muehl, of the Yale Divinity School. Dr. Bruce M. Metzger of Princeton Seminary and Dr. Patrick Miller, Jr., of Union Seminary in Richmond, Virginia, led morning Bible studies on Revelation and the Psalms, respectively. Workshops and seminars for small church ministry, broadcasting for the local parish, liturgy, worship and music and biographies of four Victorian Christians were among the electives offered. Rousing hymn-singing began each morning of study in Miller Chapel; and golf, tennis, and tours of historic Princeton were popular activities for the time in the afternoon.

For Carl Voges (69M), a South Carolina pastor who has attended the Institute in the past and was back for a third time, Torrance and Muehl were the highlights. Asked for his impression of this year's program, he said, "It was excellent. When I go back home after the two weeks, my wife says I seem white hot for several weeks with the intensity of the experience and the ideas teeming in my mind."

A recent alumnus, Thomas Oxtoby (6B) chose to attend the Institute for the

Dr.
MacHaffie



first time during a free summer before accepting a new call (He is now Pastor of the Perkins Church in Erie, Pennsylvania.). For him, the study "provided new perspectives so that I don't keep running around in the same circles. A program like this can bring new points of view, suggest new patterns which one may or may not accept personally. People need glimpses of new ways of doing things in ministry." Oxtoby believes that continuing education fulfills spiritual and psychological needs as well as professional needs related to pastoral skills. "The intellectual stimulation allows one to catch a new vision, to see the theological possibilities of ministry in broad brushstrokes as well as in more specific, detailed skills."

The 1982 Institute is now well into the planning. When the regular academic year ends with commencement next June, the campus will be empty for only a few days. Then the many members of the Princeton Seminary family who come each summer for inspiration and enrichment will arrive and continue the educational enterprise which has become year round.

A Teacher's View

Dr. Barbara Zink MacHaffie, Assistant Professor of Religion at Cleveland State University and former PTS Reference Librarian, was one of the favorite speakers at the 1981 summer Institute of Theology. She taught an elective course en-

titled "Faith of our Fathers and Mothers: Four Victorian Biographies," drawing on her study of and love for the history of the church and Christian thought. Students in the course spoke of their hours with her as ones which revitalized their interest in church history and convinced them it could be an exciting part of parish ministry.

The young woman who accomplished this learned her theology in Scotland. Having received a B.D. from New College, the University of Edinburgh in 1974, she stayed on to work on the Ph.D. degree and completed it in 1977, writing a thesis on "The People and the Book: A Study of the Popularization of Biblical Criticism in Britain, 1860-1914." Returning to this country following her coursework and her marriage to the Reverend Fraser MacHaffie, minister in the Church of Scotland, she became Reference Librarian in the Speer Library at Princeton Seminary. Her love of teaching led her to develop a course on Theological Library Resources in the fall of 1980. She also lectured in the Introduction to Modern Church History course in the spring of 1980. Her work to develop bibliographies in nineteenth century studies on women and the church and biblical criticism while working at Speer Library became the seed for her course at the Institute of Theology when she was invited back to Princeton last summer.

Why did she choose biography as her method for teaching church history? "I believe biography can point out the historical influences on a person and then show how that person in turn influences his or her surroundings," MacHaffie re-

flects. "It is important to look at a person's life from the historical perspective." She sees biography as a valuable tool for teaching in the local church. It provides an interesting and manageable way to look at church history by identifying the strands of a culture and isolating a person's impact on the flow of ideas through that culture. Secondly, it highlights struggles from ecclesiastical history that are still pertinent to today's church.

The three men and one woman MacHaffie lifted from the nineteenth century into the present in her course were exemplary of how present day theological struggles are reflected on the pages of history. William Wilberforce, Horace Bushnell, William Robertson Smith and Ann Howard Shaw made lasting contributions to the life of the church and wrestled with questions which today concern twentieth century Christians. Robertson Smith spent his life trying to bring together biblical criticism and an evangelical faith. Wilberforce asked the question of how Christians relate their faith to their politics, focusing especially on the issue of abolishing the slave trade. As current as today's discussion of women's ordination, Anna Howard Shaw's life is the story of her decision

to be a preacher and her quest for ordination as she worked to define a role for women in the kingdom of God. Reflecting on Shaw's dealings with her parish, Dr. MacHaffie laughs, "She knew which battles to fight!"

Looking back on her week at the Institute, Barbara MacHaffie believes Princeton Seminary's emphasis on continuing education is to be commended as well as expanded. She views the purpose of the summer theological institute as twofold: 1) to arouse interest in areas of ministry and study not usually considered important or useful or for which there is often not enough time in the parish and 2) to offer a time of relaxation and community building. Church history is one area which, as she phrases it, "has had a bad press. Most Presbyterians think nothing has happened in the church since the Reformation. Biblical study and personal experience were the linchpins of the church's history as much in the nineteenth century as they are now."

She no longer has to convince those who attended her lectures. Men and women returned to their churches with a new methodology and new resources for perspective on today's issues from yesterday's Christians.

At Workshop McClure Learns Media Skills Pertinent To Local Parish



At the last annual Institute of Theology, Dr. Barbara MacHaffie lectured on "Faith of our Fathers and Mothers: Four Victorian Biographies."

or Scott McClure (51B), Pastor of the Independent Presbyterian Church in Birmingham, Alabama, coming back to Princeton is like coming home. This was his fifth summer as a student at the Institute of Theology, and being on campus again reminded him of his days at seminary. "My oldest child was born while we lived in Princeton (Scott, Jr., now a psychiatrist in Denver), another son, John, is now a Ph.D. candidate at the seminary, and his wife, Ann, finished her master of Divinity work here," he mused. "My wife, Margaret, and I really enjoy coming back. We have a lot of continuity with this place."

Talking with McClure, one senses the continuity of ministry as well as of place. He began at PTS as a student and is still both a learner and a teacher. He enjoys the wide range of theological and biblical perspectives represented at the Institute and welcomes the stimulation of the variety of course offerings. Often he buys tapes of the presentations to take with him and play while driving in the car. "I listen to tapes from the Seminary regularly," he says. "It's important to give time to the listening process so that I can work new ideas into the fabric of my ministry."

The workshop on "Broadcasting for the Local Parish" given by William Brower, Associate Director of Speech, and Wayne Whitelock, Director of Instructional Media, held special interest for McClure. His church in Birmingham already has a radio ministry and hopes to develop a TV station. They have applied to the Federal Communications Commission for a UHF channel. The intent, according to McClure, is to develop a model for family educational and religious programming that can be used by a local congregation. "The church needs new models for using the electronic media," he suggests. "Televangelizing a large worship experience led by a charismatic individual is not the only way to use mass communication as a channel for ministry." McClure has planned courses for his congregation that will help them deal with their perceptions of this model. He wants them to understand how radio and television media work so they can be used in the educational ministry of the church.

"The media workshop at Princeton was right on target for me," says McClure. "There is growing interest in the field of media and little knowledge of it among pastors. The Seminary has the tools and the personnel to take leadership in training pastors and students to use



*Mr.
McClure*



Switching video cameras and angles are from left Reid Byers (Summit, New Jersey), Mark Caldwell (Montpelier, Ohio), Barbara Chaapel (Princeton, New Jersey), Don Swift (Cincinnati, Ohio), and Ted Miller (Martinsburg, West Virginia).

electronic communication. The electronic medium is here to stay." In the workshop McClure and other pastors learned about public access channels in cable television from the Reverend Reid Byers (77B), Consultant in Cable TV for the Local Church and staff member at the Central Presbyterian Church in Summit, New Jersey. After theory came practice as seminar participants wrote scripts for a theological panel discussion and then produced it, learning to operate the cameras, edit the video tape and cue in

the music. The well equipped Speech Department on the third floor of Stuart Hall became a television studio, and pastors were transformed to directors, producers and camera crew.

Back in Birmingham, McClure plans to share what he has learned at the Institute of Theology with his church members. A man who takes his calling as a teaching elder seriously, he has committed himself to finding ever more effective ways to communicate the Good News of the Christian faith.



mediating the word to the world

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Princeton Theological Seminary

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Mary Wilcox, Iliff School of Theology

SCIENCE, PHILOSOPHY AND THE GOSPEL - March 15-18
Diogenes Allen, Princeton

EVANGELISM FOR THE LOCAL CHURCH - March 22-25
Richard M. Armstrong, Princeton

PASTORAL CARE: MARRIAGE & FAMILY COUNSELING - March 29-31
Donald R. Young and Mary Esther Young
Houston, Texas

COMMUNICATION THROUGH THE WRITTEN WORD - April 12-15
Sue Nichols Spencer
Lehigh Acres, Florida

THE MINISTER AND THE OLD TESTAMENT - April 19-22
Bernhard W. Anderson, Princeton

POWER AND INFLUENCE WORKSHOP - April 25-30
John C. Talbot, Summit, New Jersey

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The Seminary News

first pastor to seminary appointed

With the opening of classes for the 1981-82 academic year at Princeton Seminary, for the first time students, faculty and staff arrived on campus to find a full-time pastor to provide for their spiritual nurture and pastoral care. Because of support from the Major Mission Fund of the United Presbyterian Church in the USA for an initial three year period, Seminary officers have been able to appoint the Reverend Robert E. Sanders to fill the newly-created position of pastor to the Seminary.

The Seminary community has eagerly awaited such a pastor. Current students and alumni/ae have joined in expressing the concern that faith development and spiritual growth be at the center of seminary life. "Christian nurture of persons who teach and study at a theological seminary is essential to the ministry of the church," said an alumnus of Mr. Sanders' appointment. "We have hoped for a seminary pastor to guide and direct this nurture for several years."

As the size of the student body at Princeton has increased and residences have become more scattered, students and their families have asked for pastoral care and home and dormitory visitation. For seminarians today spiritual wholeness and participation in a loving community have high priority. These needs, met for laypersons in local congregations, are met in part by members of the faculty and staff and student deacons. But Mr. Sanders' arrival has focused, deepened and en-

hanced the ministry of pastoral care.

With certain differences, Mr. Sanders' duties are comparable to those of a pastor in a local congregation. He preaches in the Seminary Chapel, visits in the dormitories, teaches Bible study groups, conducts retreats, and provides counseling and vocational guidance. In addition, he serves as a role model, demonstrating how a Christian minister lives and works.

Robert Sanders brings strong leadership in the local church to his new position. He served pastorates in Utica, New York, and Ann Arbor, Michigan. Most recently, he served as Senior Minister of the First Presbyterian Church in Greenwich, Connecticut. Not new to

Princeton's campus, he graduated with the Bachelor of Divinity degree in 1955 and worked from 1957-1961 as Administrative Assistant to the President, serving under both Dr. John A. Mackay and Dr. James I. McCord.

Already a familiar and welcome face on campus, Sanders radiates his genuine affection for students and his commitment to pastoral ministry. A typical day finds him conversing with students on the chapel steps after morning worship, lunching with several married students in the dining hall, visiting a seminarian in the hospital, meeting with student deacons and stopping by a dormitory "get together" in the evening.

Of seminarians at Princeton, Sanders says, "I have been impressed by the intellectual calibre of our students and their strong interest in the parish ministry. They are keenly aware of the necessity for renewal in the life of the parish church and for increased effectiveness of congregations in basic Christian mission." Because of his own commitment to pastoral ministry, he wants to see dynamic leadership continuing to move to the local church from the Seminary and hopes to encourage this.

To model ministry may be a more important task at theological seminaries



Mr.
Sanders

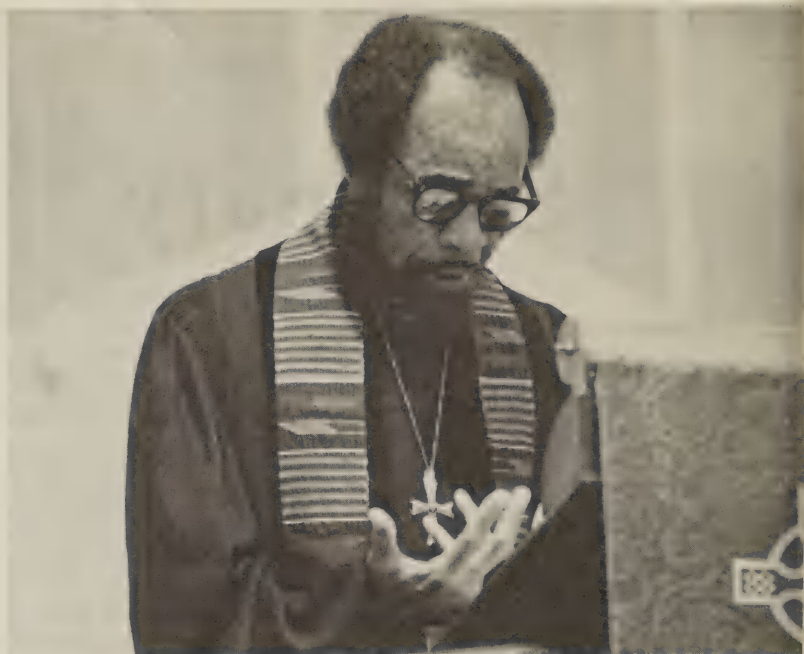
now than it has ever been before. Not all of this generation of seminarians have been raised in and related to local churches "back home" and so enter seminary without concrete experience of a pastor they have watched at work. To have a Seminary pastor should clarify the person and role of the pastor and highlight the Christian minister's responsibilities for sharing his or her faith, service and life.

With Mr. Sanders' coming, Princeton Seminary re-emphasizes its belief that students need to receive ministry as they learn ministry. Vital congregational life and the strengthening of the Christian faith depend greatly on the spiritual quality of the professional ministry. Through Major Mission Funds the church provides care for her candidates for ministry and so renews her life.

black seminarians sponsor bpu day at princeton

The Association of Black Seminarians at Princeton sponsored "A Black Presbyterians United Day" in October. The conference theme was "Prelude to 1982: A Year of Celebration." The Association called on all Presbyterians to join together in celebration of pluralism in the denomination as the 175th anniversary of the oldest Black Presbyterian Church in the United States approaches. First African Presbyterian Church of Philadelphia began in May of 1807.

In the 1850s, Black Presbyterian ministers formed coalitions with their Congregational counterparts to contend against slavery and other forms of institutional racism. In 1894 the Afro-American Presbyterian Council was founded in Philadelphia. It became the Presbyterian Council of the North and West in 1947. Ten years later, anticipating church integration, the Council went out of existence. In 1964 Concerned Presbyterians was organized in recognition of the variance between Black expectations of integration and White realities. Four years later Black Presbyterians United (BPU) became the latest



Mr.
Kilgore

in the succession of organizations dating back to the 1850s which have striven for equality within the Church. BPU encompassed the more limited Concerned Presbyterians by calling all Black clergy to join.

The focus of BPU day at Princeton was on a panel discussion moderated by the Reverend J. Jerome Cooper of the Berean United Presbyterian Church in Philadelphia. Participants included the Reverend Clarence Cave of the UPCUSA Office of Black Mission Development, the Reverend Carroll Jenkins of the Synod of the Piedmont, the Reverend Vernon McGowan of the Martin Luther King United Presbyterian Church in Paterson, New Jersey, Drs. Bob Washington and Emily Gibbs of the New York Theological Seminary and the

Reverend Gilbert McKenzie of the Witherspoon Street United Presbyterian Church in Princeton. BPU President, the Reverend Claude Kilgore, preached at the evening worship service.

The Association of Black Seminarian distributed a pamphlet describing Black Presbyterianism as follows:

We are Black and Presbyterian fiercely proud of both, and claim 72,000 communicants within our ranks. Eighty-five percent of us hold membership in over 400 predominant Black congregations and about 10,000 of us worship in those that are predominantly White. We represent 2.8% of the denomination's more than two and a half million members and we give in about the same proportion to the support of its mission.

Nichols' Book On Preaching Called "Provocative"

John Randall Nichols, Ph.D., Director of the Seminary's Doctor of Ministry Program and Lecturer in Theology and Communication, has published *Building the Word: The Dynamics of Communication and Preaching* (Harper & Row). Nichols' book has been well received by reviewers, who consistently report that he provocatively challenges their presuppositions about preaching.

The Academy of Parish Clergy has given Nichols its 1981 Book of the Year Award. *Building the Word* was in fact the unanimous choice of the panel of judges who selected it from titles submitted by a variety of publishers of religious books. The Academy commended Nichols on his "original approach to the task of using biblical texts in sermons."

Building the Word is the first in a series of three projected volumes. The second volume, almost ready for submission to Harper & Row, deals with hermeneutics and preaching. The intended topic of the third volume is pastoral communication or preaching and pastoral care.

gifts

In memory of:

Stanley Barclay to the John Lowe Felmeth Scholarship Endowment Fund
 Henry Seymour Brown (Class of 1900) to the Tennent Fund for the Renovation of the Tennent Campus
 Herbert C. Clough, Sr., to the Education Fund

Benjamin B. Downey to the Scholarship Fund

Mr. and Mrs. Peter K. Emmons to the Helen W. Emmons Memorial Scholarship Endowment Fund

Mr. Ernest E. Foose and Mrs. Iris C. Foose to the Scholarship Fund

Mr. Henry Snyder Gehman, Professor Emeritus, Princeton Seminary, to the Gehman Prize, the Scholarship Fund, and the Reverend Dr. Orion C. Hopper Memorial Scholarship Endowment Fund

The Reverend Dr. John D. Harkness (Class of 1937) to the Scholarship Fund

The Reverend Robert Thomas Kelsey (Class of 1935) to the Scholarship Fund

Mrs. Hugh T. Kerr to the Scholarship Fund

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Richard H. Lackey, Jr., to the Scholarship Endowment Fund bearing his name
 Elizabeth S. Lucas to the Scholarship Fund

The Reverend Elbert J. Nickerson (Class of 1916) to the Scholarship Fund
 Mrs. Carlotta deB. Phenix to Alumni Roll Call '81

The Honorable Luther I. Replogle to the Scholarship Endowment Fund

The Spring Lake Presbyterian Church to establish the Spring Lake, New Jersey, Presbyterian Church Memorial Scholarship Endowment Fund

1. Beryl Staffeld to the Education Fund
 Lois H. Stair to the Education Fund

The Reverend John B. Tavaglione to the Education Fund

Robert A. N. Wilson, Jr. (Class of 1929) to the Scholarship Fund

Marcus S. Wright, Jr., to the Scholarship Fund

Our dear daughter, Hilary Hemming Collum; our mothers, Mrs. Alice Dunbar and Mrs. Georgie Hemming;



Above, students picnicking on lawn behind Campus Center celebrate the beginning of the 1981-82 academic year at Princeton. Below, student registers for speech course. Of the 905 students enrolled, 236 are women.



and our aunt, Mrs. Alice Royle to establish the First Presbyterian Church of Newport, Rhode Island, Scholarship Endowment Fund.

In honor of:

Newton W. and Betty C. Bryant's 50th wedding anniversary to the Newton W. and Betty C. Bryant Scholarship Endowment Fund

The Reverend Alexander T. Coyle (Class of 1930) to the Scholarship Fund

The Reverend Burton A. Knudsen (Class of 1965) to the Scholarship Fund

The Reverend Bruce J. Langford (Class of 1968) to the Education Fund

The Reverend Philip Rogers Magee to the Philip Rogers Magee Scholarship Endowment Fund

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In appreciation of:

Your love and care of Raymond Smith,

Class of 1975 to the Scholarship Fund
 "A few 'youngsters' of recent graduating classes, including The Reverend Thomas Tewell (Class of 1973) and Mr. R. Alex Chamberlain (Class of 1981) whom we came to know so favorably" to the Scholarship Fund

Trustee Cited

Mrs. Reuel D. Harmon, a member of the PTS Board of Trustees since 1970, was awarded an honorary Doctor of Laws degree from Macalester College at its last commencement. Mrs. Harmon established the Seminary's Frederick and Margaret L. Weyerhaeuser Chair of Systematic Theology, which is currently held by Dr. Daniel T. Jenkins.

Class Notes

1929

John E. Meeter (M) has published an "eclectic collection" of sermons entitled *He Took Bread and Broke It* (Vantage Press, Inc.). An Instructor in Old Testament Theology at Princeton from 1932 to 1933, he served as Pastor of the Christian Reformed Church of Englewood, New Jersey, for 11 years.

1930

Alexander T. Coyle (B) was honored by the Miami Presbytery and the First United Presbyterian Church in Troy, Ohio, on the anniversary of his 50th year of ordination.

1933

Raymond I. Lindquist (B) was guest preacher at the Doylestown Presbyterian Church. Vice President of the Templeton Foundation, Dr. Lindquist is presently a Trustee of PTS and of Hollywood Medical Center and Chairman of the Board of Presbyterian Ministers' Fund.

1938

Paul B. Rhodes (B) has retired from the pastorate of the La Crescenta Church in California and has been named Pastor Emeritus.

1939

J. Russell Butcher (B, M) is currently serving as interim Pastor at the Gaithersburg Presbyterian Church, Gaithersburg, Maryland.

Lloyd O. Gaut (B) has been named Pastor Emeritus of the First Presbyterian Church, Richmond, California.

A. Walker Hepler (B) was honored at a retirement celebration by the Disciples United Methodist Church, Holley, New York, in May, 1981. At that time he was elected Pastor Emeritus; and his wife, Ida, honorary organist emeritus.

1941

Robert M. Christiansen (B) has been named Pastor Emeritus of the First Presbyterian Church, Concord, California.

Charles R. Ehrhardt (B), interim Pastor at

Westminster Church, will continue to serve in the same capacity at Covenant Church in Scranton, Pennsylvania. The Covenant congregation is a result of the merger of the Green Ridge and Westminster Churches.

Robert E. Shields (B) has recently completed an interim ministry as Pastor of Greyfriars Presbyterian Church, Auckland, New Zealand.

1942

Varre A. Cummins (B) has retired from his ministry as chaplain at St. Lawrence University.

Hugh McHenry Miller (B), Pastor for 35 years at the First Memorial Church of Dover, New Jersey, has been named Pastor Emeritus of the Church. With his retirement, he will live in Milford, Delaware. He has also served as Stated Clerk for the Newton Presbytery. A resolution honoring his ministry was read into the Congregational Record.

Arthur B. Smith (B) and his wife were honored with a retirement party and tea at the First Presbyterian Church, East St. Louis, Illinois, on June 28, 1981.

Ansley G. Van Dyke (B), serving the First Presbyterian Church of Toms River since 1942, was the recipient of the first annual Adolph E. Wooley Award. The Award given in recognition of Dr. Van Dyke's service to youth and the community was presented by the Ocean City Council at a ceremony in his honor August 28, 1981.

1943

John R. Bodo (M) is serving as interim Pastor of Community Presbyterian Church, San Marino, California.

Theodoric E. Roberts, Jr., (M) has retired as Pastor of the Lakeside Presbyterian Church, Lakeside, California.

Donald K. Theobald (B) celebrated his 25th anniversary as Pastor of the Presbyterian Church, Harrison, New York, in May, 1981.

Arthur H. Trois (B) has retired from the YMCA of Greater New York.

Ratus Request

The editor of the student publication *Viewpoint* requests PTS alumni/ae to send prints or negatives of any photographs of the Seminary Ratus for a projected special issue on "Review of the Ratus." Address materials to J. W. Cejka, III, 108 Brown, Princeton Theological Seminary, CN821, Princeton, New Jersey 08540.

1944

Herman Dam (b), having retired from full time ministry, is now a Stated Supply for two churches—Mattie Smith Memorial Presbyterian Church, Silver Point, and Buffalo Valley Presbyterian Church, Buffalo Valley, Tennessee.

1945

David L. Stitt (g), Moderator of the PCUS General Assembly in 1980-81, has retired from the pastorate of the Bellaire Church, Texas.

1948

William Hendrikson (D) has published *Romans, Chapters 9-16* (Baker House Publications). This is the fifteenth commentary he has published on New Testament books.

Charles Jester (B) has been called to be Pastor of the Union Evangelical Church of Mexico City.

Robert E. Seel (B) is now the Executive Presbyter of the Synod of the Southwest in Tucson, Arizona.

George L. Van Leuven (B) received the D.Min. degree from Evangelical Seminary in Fort Wayne, Indiana, in June, 1981. His dissertation is entitled "A Study of the Methodology of Evangelism, Traditional and Innovative; With Testing in the Local Church."

1950

John E. Adams (B) has been named Director of the Church World Service's Immigration and Refugee Program, which is the National Council of Churches' largest unit, responsible for resettling 33,000 refugees in the United States last year.

William R. Allen (B) was honored on the 25th anniversary of his pastorate at First Presbyterian Church, Ocean City, New Jersey. It was also Mr. Allen's 31st year of ordination, all served in the Presbytery of West Jersey.

William A. Grubb (B) is working in lay theological education at Yungnam Seminary, Daegu, and the Bible Institute, Jinju, Korea.

Glenn R. Pratt (B) has begun a tent making ministry at Rosewood Church Hopewell, Virginia.

1951

W. Ward Murray (B) is interim Pastor of the First Presbyterian Church, Lakeview, Oregon.

Leonard A. Watson (B) is Pastor of Community Presbyterian Church, DuPont, Washington.

A Ministry For All Seasons

*John Baxter's
varied experiences
reveal the richness
of a calling.*

by Barbara Chaapel

Among the hills of western New York State, near the small village of Andover, the Reverend John Baxter (54B) shepherds a flock of over three hundred fifty—sheep, that is. The farm which he and his wife, Joan, bought six years ago and named Celebration Farm has become home for the Baxters and their three sons, their growing flocks of Finn-Cross lambs and countless friends from across the country and Canada. Farming it has become a full-time job for the Baxters. Yet, down the road in Andover, the “Pastor” finds time after busy days lambing and mending fences to tend his human flock as well—the congregation of the first Presbyterian Church of Andover, which he serves as Stated Supply.

The name of his farm might well symbolize John Baxter's view of life and Christian ministry. A man who has been a naval chaplain in Viet Nam, a weaver, a beekeeper, the President of the Recreation Board aboard the U.S.S. Camden, a potter, a cancer patient, a modern day John Knox, the pastor of several United Presbyterian churches and a midwife for numberless lambs, he meets life as an adventure to be embraced and celebrated.

Even while a seminarian at Princeton, Baxter heard a call to ministry which would make him ever a journeyer and take him around the globe and through a spectrum of human experience to follow it. He was one of the first PTS students to take an internship year before graduation, traveling to Lansing, Tennessee, where among other things he learned how to take in hay with a pitchfork, a skill unexpectedly put to good use years later on Celebration Farm. After graduating with a B.D. in 1954, he spent two years as chaplain on a destroyer squadron circumnavigating the globe, “practicing for war” in his words. “It was an opportunity for a boy from Trenton, New Jersey, to see the world,” he recalls. “And living with the men aboard ship twenty-four hours a day taught me a lot about ministry fast. I didn't do much preaching, since two men at a church service represented a good turn out. At sea, church-going is not what they do well.” What he did do was listen, provide pastoral counseling and support and begin to test his faith as a basis for ethical decision-making.

The end of sea duty (only temporarily, as it turned out) brought a call to become Pastor of the Turn-of-the-River Presbyterian Church in Stamford, Connecticut,

which he served for four years. Reversing the more traditional pattern of moving from a staff position to that of pastor, Baxter felt a collegial relationship would benefit his personal development and so accepted a call to the Trinity Presbyterian Church in Spring Valley, California, as Associate Pastor. He became in effect a co-pastor, preaching half the time, splitting the work in Christian education and moderating the Board of Trustees while his colleague moderated the Session. There he learned conflict management for multiple staff ministry. “When we disagreed, we knocked heads and banged it out. We got the work done and ended up best friends.”

The five years in Spring Valley might have been extended, but the war in Viet Nam was escalating, and the men who went to fight needed chaplains. “I knew that if the presence of the church and of Jesus Christ belonged anywhere, it belonged in Viet Nam,” says Baxter of his decision to re-enlist. Assigned a Marine Corps chaplaincy, he was stationed first with an amphibian tractor battalion (“I even drove one of the tanks once.”) and later with a medical battalion, where he often masked for surgery to assist in field hospitals.

To speak for God and make sense of faith on the battlefield of Viet Nam refined by fire the theology which Princeton had given him as grounding. Baxter recalls an 18-year old Marine who came to him troubled and guilty after killing a Viet Cong guerilla who fired on him. “I reminded him he was not here of his own volition and spoke of the grace of God and the forgiveness that reaches out to us in every situation.” Another time a captain brought to him a Marine machine-gunner sobbing that he was sick of killing people. Because he knew the commanding officer, Baxter was able to get a psychiatrist to recommend that the man be kept out of the next operation. “Chaplains in the military are very skilled at using power. When you work with people who make life and death decisions, you learn that they are used to using power and respect power in others. I began to claim my own power and the power of my calling.”

As chaplain to the medical battalion, Baxter's responsibilities included seeing every wounded man, living or dead. He conducted memorial services for groups of men and stood by those who were wounded or dying. “I remember one man who had been hit with a phosphorus grenade. He was so badly burned that the

only treatment was to administer copper sulfate, itself a poison. I used to dream of a young Presbyterian pilot shattered in a plane crash or a grenade going off next to a man's head." Asked how he managed to deal with the constant pain and death, Baxter says quietly, "the main thing is to concentrate on the others' needs and not your own feelings and to respect them in all conditions. There was a sign above the area marked off for those who were brought in 'Dead on Arrival' which read 'These men are Marines. Respect them.'"

One commitment Baxter held to firmly was his desire to see that the enemy received medical treatment. The rules of the Geneva Convention and the Hippocratic Oath both assure that this be done, but often physicians would silently pass by soldiers with VCC (Viet Cong Confirmed) on their foreheads. "The military doctors were excellent, but some of the civilians just walked away from the North Vietnamese wounded." As a Christian, Baxter believed there was no option but to care equally for enemy and friend.

Returning from the war to minister in the Protestant Chapel at Camp Pendleton, Baxter spent most of his eighteen months there in the hospital fighting cancer. From diagnosis to surgery and radiation therapy, he waged his own personal war with death. "Viet Nam was a preparation for me," he reflects calmly. "I faced the mortality of young men daily. When you deal with anybody's death, you're dealing with your own. Fear was not a problem. My problem was sorrow and regret at losing people and experiences that I loved." With a cure ("I would not be alive now were it not for the excellent care of the military hospital and staff") came a new and deeper appreciation for life. "Between living through 'Nam' and the cancer I have a whole new outlook on the world. My values have changed. Small things have become more important. I take less for granted and find life much richer."

With a private stateroom on the U.S.S. Camden headed for Subic Bay in the Philippines as his convalescent ward, Baxter soon had the men organized for peacetime action! When the ship docked in the Philippines, they went ashore to repaint the inside of a run-down rural school that had no electricity. The newly painted light walls meant pupils could see to read and write without manufactured light. Before the ship left, grateful townspeople threw a gala feast



John Baxter(54B) poses with shepherd's crook and one of three hundred fifty members of his flock. At Celebration Farm in southwestern New York, he has made literal the biblical metaphors of sheep tending and pottery making.

for the sailors. When the ship later reached Japan, Baxter uncovered a new set of Encyclopedia Britannica and a ship's bell and sent them back to the island school.

The remainder of the cruise found Baxter appointed as president of the ship's Welfare and Recreation Board. He began a shipboard radio station with twenty-four hour taped music, news from the teletype and daily prayer. With his encouragement several of the men found hidden talents as DJs. "I believe in a gospel that cares for people where they are," says Baxter of his chaplaincy. "Attending church may not be the central act of ministry; it is rather in the living with your congregation the rest of the day."

Looking back, Baxter's clear grey-blue eyes dance and then grow serious. "All these experiences have fed my ministry, my preaching, my work with people." That ministry continued in his call to the pastorate of the La Mirada Presbyterian Church near Los Angeles in 1969. It was here that he became a

weaver and a beekeeper, the latter to keep up with the rising price of sugar by collecting his own honey. Here, too, he learned the potter's trade at the community college on his lunch hours. In a year he had a demonstration wheel at a local arts festival, wearing his clerical collar and potter's apron together, a "good mix of symbols. We found out that the world of artists was disinterested in the church, so we invited them to exhibit their work in our sanctuary. I saw it as a way to identify gifts and use the gifts of individuals for the whole church. One of the elders himself became an artist, choosing the medium of stained glass and fashioned new sanctuary windows.

A unique event for the church at La Mirada was its participation in the local Renaissance fair. Baxter visited the fair to find that religion was nowhere represented, although serious witch crafters were there in numbers. To make the point that the church was important in the Renaissance period, he returned a day later dressed in Geneva robe, collar and tabs. When asked who he was, he replied, "John Knox." His walk around the fairground drew such attention and interest that the proprietors asked him to come back with his entire choir and congregation to re-enact a Reformation service using the Scottish prayerbook. With help from Dr. Norman Victor Hope from Princeton, a reduced version of a sixty page sermon by Knox and some period costumes, the Scottish Edinburgh "kirk" came to Los Angeles County.

In the La Mirada years John and Joa began to feel that they did not have enough family time to spend with their three boys. Also, through Doctor of Ministry studies, John became interested in people moving back to rural areas and made a commitment to help maintain ministry in rural churches. A member of the La Mirada Church had recently left Los Angeles to buy land in the country "If he could do it," determined Baxter "so could I." So the vision for Celebration Farm. He sent his wife out on a reconnaissance mission to the East to find a farm and make a deposit on it. She found one in southwestern New York, a state neither had ever lived in, and the Baxter set off back East with all their belongings in a rental truck. "I had great sympathy for Abraham leaving Ur for the unknown promised land with all his worldly possessions. One of my sons stayed in California to finish school and we lost the cat en route at Jellybean campground

am sure she decided she was not going to put up with the cold New York winters), but otherwise we arrived intact." Finding that the farm they had hoped to buy had falsely drawn property lines, they stored their furniture in a warehouse and camped out for the summer in an old Victorian style apartment. With the help of a pastor met years earlier at Ghost Ranch, Baxter's name was recommended to the nearby Andover Church, which called him as Stated Supply. The Church then helped them find the farm.

"I felt there ought to be sheep," laughed the novice farmer. "We had a forty-foot high barn, and of course I knew a lot about sheep, being a student of the Bible." Starting with a flock of forty-two, they had their first lambing in Andover's coldest winter in two hundred years. The newborns started life in a thirty below zero world, totally dependent on the Baxters to bring them inside, warm them with towels and lamps and start them feeding. Thrust into the role of midwife, Baxter was thankful for medical training in anatomy in Viet Nam, though he wishes he'd worked with the sheep first and the people later. They didn't lose one lamb to the cold.

The ministry at Celebration Farm today is multifarious. A corner of the house's basement is reserved for making pottery, mainly chalices and patens for the Eucharist. John does the wheel-throwing and firing, Joan decorates, and they sell them to local pastors and at craft shows. The sheep flock is now three hundred sixty ewes plus lambs and rams. It takes four days to shear the whole flock, and the wool is sold through a pool. Believing the farm experience is important for young people who grow up in cities and suburbs, the Baxters invite church youth groups to Celebration Farm for retreats and work trips. "Only three percent of today's American families live on farms," Baxter points out. "Farming is hard work. Most modern farms produce nothing; they just consume. I think they know this and don't feel good about it. When we invite them to the farm for a week, we put them to work. They build fences, work on machinery, care for the sheep, clean out the barn." Young people from Canada have been the most faithful visitors, returning every summer to Andover.

Asked what have been the theological threads in his ministry, John Baxter talks about risk-taking. "I tend to be a risk-taker. I try to make opportunities happen by stepping out in faith and expecting

something to be there. Farmers are risk-takers, too. They do back-breaking work and yet still live with a certain kind of faith that the crops will come up. That may indeed be very close to religious faith." He also describes the call to ministry as a call to be a follower. "I understand a real commitment to the Gospel not so much in terms of just believing in Jesus Christ but in following him into the world. I've done a lot of following in my life." A man whose life has touched many people in many places, he strives to integrate those experiences into the church. "The Gospel is basically about our love for neighbors because God has loved first. The Church uses its power legitimately only when it is being used for others. If we cannot really relate in love to the other who is different from us in the church, how can we expect the Arabs and the Israelis to get along? I have a high ecclesiology -- if an ethic of love can't work in the church, it can't work anywhere."

Still a pilgrim, his sons now grown, Baxter looks forward to returning to the parish church as a full-time pastor. He believes the experiences and images from his years raising sheep, reflected in the language of the Gospel, will aid in his pastoral ministry. He considers the Johannine metaphor of Jesus as the Good Shepherd -- "It is true that the sheep know the shepherd's voice. The ones we raise from lambs come to us when we call. They are easier to handle than the ones we buy. Animals know when you care about them, so do people." Experienced in the hard work of shearing, Baxter also knows that you have to force sheep to contribute! He contends that neither sheep nor people will be happy unless they give something of worth to the world as well as taking from it.

There is a picture John and Joan Baxter will carry with them from Celebration Farm wherever they go. After the long winter, the lambs that have been born in the cold months are let out into the fields for their first romp in the warm spring sun. Lambs are born with the love of play, and for hours on that first day they run up and down the hillsides, playing "king of the hill," chasing, frolicking, running for the pure joy of it. Watching, Baxter knows these creatures say something about the love God has put on this earth. The ministry of the man who watches also speaks of the love God has put in the human spirit.

Alumni/ae Meet

The Princeton Seminary Alumni/ae Association has hosted eight luncheons across the country for alumni/ae this fall. Gatherings were held in Detroit, Syracuse, Harrisburg, Pennsylvania; Little Rock, Kansas City, St. Louis, Washington, D.C., and San Francisco, with over 300 alumni/ae and friends attending. The largest turn-outs were in Washington, D.C. (103), where Richard C. Halverson, Chaplain of the Senate, hosted the luncheon in one of the Senate dining rooms on Capitol Hill, and in Syracuse, New York (80), where the luncheon was held in conjunction with a national conference celebrating the ordination of women as ministers and elders in the UPCUSA.

Dr. Dan C. Thomas, Secretary of the Seminary in charge of Alumni/ae Relations, is pleased with the outreach of the Seminary to its graduates and enthusiastic about alumni/ae response. The luncheons are part of an expanded effort to encourage alumni/ae participation in the life of the Seminary and to increase the number of active alumni/ae chapters. Those who attended the meetings in Detroit and Little Rock hope to establish new chapters in their areas.

Members of the Princeton faculty and administrative staff represented the Seminary at the luncheons and reported on current programs and trends on campus. President James I. McCord addressed the meetings in Detroit and Washington, D.C., reviewing a book by sociologist Daniel Yankelovich entitled *New Rules*. Alumni/ae heard an update on the Tennent Campaign plan to raise funds to renovate the Tennent Campus.

The meeting in Syracuse marked a milestone for the Alumni/ae Association. Of the 80 who attended, 50 were women. This is by far the largest number of alumnae ever present at an alumni/ae meeting, and the first time they represented a majority. The good attendance by women was due to their participation in the "Celebrate: Women in Ministry" Conference held concurrently in Syracuse as well as the strong interest they have in the Seminary. The Conference emphasized the breadth and depth of the ministry of women in the Church of Jesus Christ, lifting up both the suffering and the celebration of that ministry.

1952

Andrew E. Newcomer, Jr. (M) serves as interim Pastor of the First Presbyterian Church, San Leandro, California.

1953

William G. Birmingham (B) is a psychiatric social worker at the Fairhill Mental Health Center, Cleveland, Ohio.

Richard E. Meloy (B) is assistant engineer at Michael Baker, Jr., Inc., Harrisburg, Pennsylvania. The firm acts as consultant to the Federal Insurance Administration for the Federal Flood Insurance Program. **Arthur F. Sultz (B)** has left Lakewood First Presbyterian Church, Long Beach, California, to serve Point Loma Community Church in San Diego.

1954

Robert J. Clark (B) continues as Stated Supply of the merged Calvary and Plainville Churches of Cincinnati, Ohio.

David B. Lowry (B) has been appointed Executive Presbyter of the Cincinnati Presbytery.

David V. Yeaworth (B) is serving as Pastor of the First Presbyterian Church, Ardmore, Pennsylvania.

1955

Duane V. Fifer (B, M), who has been received into the American Episcopal Church, has been appointed Curate at All Saints' American Episcopal Church, Cocoa, Florida.

Leigh P. Taylor (B) recently rededicated the reconstructed sanctuary of the First Presbyterian Church of Vancouver,

Washington, destroyed by arson last year. The Church will celebrate its 100th anniversary in February, 1982. Dr. James I. McCord will lead the anniversary preaching mission in September of 1982.

1956

Edward F. Torsch (B) is now teaching in the Natural Science Department at Oral Roberts University, Tulsa, Oklahoma.

1957

Donald S. Bachtell's (B) essay entitled "Freedom in Bonhoeffer" has been included in William B. Eerdman's book, *The Legacy of Bonhoeffer*. The book is a compilation of essays by some twenty leading scholars.

Monroe Drew, Jr. (g) has retired from the New Brunswick Presbytery.

1958

Vincent Mok (b) is Pastor of the Church of the Hills, Evergreen, Colorado.

1959

Merritt Conrad Hyers (M, D) has published *The Comic Vision and the Christian Faith: A Celebration of Life and Laughter* (New York: Pilgrim Press). Author or editor of three other books, Hyers is Professor of Religion at Gustavus Adolphus College.

James Mathieu (B) has moved from interim Pastor at Culver City, California, to interim Pastor at the Mililani Church, Hawaii.

Daniel L. Migliore (B), PTS Professor of Systematic Theology, received an honor-

ary Doctor of Humane Letters from Westminster College, New Wilmington, Pennsylvania, at the Fall Honors Convocation. Currently serving as Chairman of the Department of Theology at the Seminary, Dr. Migliore is the author of the recently published *Called to Freedom*.

1960

Donald G. Howland (B), Pastor of the First Presbyterian Church in Ithaca, New York, received the D.Min. degree from McCormick Theological Seminary in June, 1981. His thesis was entitled, "Enabling a Congregation to Have a Fair Fight—Congregational Revitalization through the Use of Public Process." The thesis details the process used to enable the congregation of the First Presbyterian Church to set spending priorities for a capital funds campaign in which they raised over \$300,000, used for refurbishing, employing an assistant pastor and implementing various programs in the community.

1961

Donald R. Purkey (B), Pastor of Central Presbyterian Church in Eugene, Oregon has recently been elected President of the Board of the Ecumenical Ministries of Oregon. The organization includes Roman Catholics and ten Protestant denominations. He is currently serving as the dean of one of the Vocation Agency's Young Pastors' Seminars in the Western region.

Robert C. Rovell (B) is now Pastor of Westminster Church, Gulfport, Mississippi.

1962

John G. Gunn (B) has retired as Pastor of the First Presbyterian Church, San Mateo, California.

Robert C. Holland (B) is Stated Supply of St. Andrew Church, Selma, California.

Jose C. Nieto (M) spent the fall of 1980 on sabbatical in Germany.

Edwin H. Sprague (B) has been called to be Assistant Pastor of the Hamburg Church in New York.

1963

Robert B. Ives (M), who has been Senior and College Pastor at the Grantham Church, Messiah College, has been appointed Assistant Chairman of the Hymnal Committee which is preparing a new hymnbook for the Brethren in Christ Church.

Kenneth Kleidon (B) serves as Pastor of Knox Presbyterian Church, Minneapolis, Minnesota.

Wanted— Choral Anecdotes

David Hugh Jones, PTS Professor of Music, Emeritus, who is producing a history of the Seminary's touring choir, appeals to former members for anecdotes and recollections. Every Sunday during the academic year, the choir performed frequently in as many as three churches. In later years, the group traveled abroad during vacation periods.

Jones is particularly interested in anecdotes, information, and reflections from choir members who toured the East Coast from 1926 through 1951 and from those who participated in the national and international tours of 1946 through 1970. He does not want recollections to focus exclusively on himself, but to recapture incidents involving the group or individual members. Also appreciated are speculations on how the experience of belonging to the choir affected the lives of any of the more than 900 members who sang for Jones.

A charter member of The Westminster Choir College faculty from 1926 until 1951, Jones served the Seminary from 1932 through 1970. He was Professor of Music from 1951 until 1970.

Information should be sent either to Dr. David H. Jones, Brown Hill Road, Tamworth, New Hampshire 02886 or to Dr. Daniel C. Thomas, Secretary of the Seminary.

Douglas Lamb (G) writes from St. Margaret's Parish Church, Dalry, Ayrshire, Scotland, of a special commemoration event held for Robert Kerr of Kersland, Dalry's covenanting laird who died exiled in Holland for his faith 300 years ago. Direct descendents took part in the service.

Miller Newton (B) received his Ph.D. in March, 1981, from Union Graduate School in Public Administration and Urban Anthropology. His dissertation topic is The Organization and Implementation of Family Involvement in Adolescent Drug-Use Rehabilitation. He is currently serving as Director of Straight, Inc., in St. Petersburg, Florida, a private, non-profit program exclusively for the rehabilitation of youthful drug abusers between the ages of 12 and 21.

William L. Slemph (B) will be honorably retired at the end of this year. He is currently Stated Supply at Westminster Presbyterian Church, Spokane, Washington.

1964

Robert W. Fisher (B) is serving as Pastor of the Church of Peace, Frankfurt, Germany. **Carl L. Hansen (M)** became President of Midland Lutheran College, Fremont, Nebraska, last September.

John H. McFarlane (B) has been made an associate to the Secretary of the Ministerial Department of the Southwestern Union Conference of Seventh Day Adventists in Burleson, Texas.

Edward Nathaniel Noel (M) is Chaplain of the Christian Medical College of Brown Memorial Hospital in Ludhiana, India. He notes that his institution is host for the International Christian Health Care Conference.

Richard R. Preston (B) is acting Synod Executive, Synod of the Piedmont.

1965

Lawrence Chamberlain (B) has moved from the First Presbyterian Church, Salem, Ohio, to the First Presbyterian Church, Northville, Michigan.

Ernest W. Freund (B) has left the First Presbyterian Church, Holland, Michigan, to serve the Cottonwood Church, Salt Lake City, Utah.

Harvin S. Hiles (M) is Director of Iona Center, a place for contemplation and prayer sponsored by the Presbytery of San Francisco.

Harvin D. Hoff (M) is Pastor at the reformed Church of Palos Heights, Illinois, after serving as Secretary for Operations and Finance with the Re-

formed Church in America.

Filbert L. Moore, Jr. (B) has become Associate Pastor of Memorial Church, Midland, Michigan.

Stephen R. Weisz (B) has left the New Hope Church, Knoxville, Tennessee, to be Campus Pastor of Tusculum College and Pastor of Covenant Church, Greeneville, Tennessee.

1966

Elinor K. Hite (E) has taken a new position as Coordinator of Professional Recruitment of the Standard Oil Company, Indiana, at its Chicago Corporate Headquarters.

Warren W. Lee (B) has joined the administrative staff of the San Francisco Theological Seminary, San Anselmo, California.

Donald C. McFerren (B), Pastor of the First Presbyterian Church, Flint, Michigan, has been named to the Alma College Board of Trustees, Alma, Michigan.

Michael T. Price (M) is Interim Supply at Harvey Browne Memorial Church, Louisville, Kentucky.

William J. Sadler (B) is now Pastor of the First Presbyterian Church, Phoenixville, Pennsylvania, after serving the First Presbyterian Church, Flint, Michigan.

Joseph D. Small, III (B) received the D.Min. degree from Louisville Presbyterian Theological Seminary on May 31, 1981. The title of his dissertation is "The Interpretation of the Church: Ecclesiology and Hermeneutics." He serves as Minister of the First United Presbyterian Church of Westerville, Ohio.

Philip J. Sorensen (B) received his D.Min. degree from McCormick Theological Seminary in June, 1981. He now serves the First Presbyterian Church, South Bend, Indiana.

1968

Robert W. Branin, Jr., formerly of the Blue Ball Church, Ohio, has assumed the pastorate of the First Presbyterian Church, Altoona, Pennsylvania.

Richard Killmer (B) has been appointed Director of Peacemaking: The Believers' Calling. The project was adopted by the General Assembly of the United Presbyterian Church at its 192nd meeting last May.

John M. Ross (B) is Pastor of the First Presbyterian Church, Pueblo, Colorado.

R. Kennan Smith (B) has been called to the staff of St. Andrew's Church, Tucson, Arizona.

Raymond F. Weigle (B) received his D.Min. degree from Eastern Baptist Theological Seminary last May.

1969

James H. Harris, Jr. (M) has completed his third clinical year of the Postgraduate Training Program in Psychotherapy at Trinity Counseling Service, Princeton, New Jersey. Last summer he became the Pastor of the Princeton United Methodist Church, Princeton.

Emma J. Justes (M, D) was elected one of six new trustees at Garrett-Evangelical Theological Seminary, where she is Assistant Professor of Pastoral Psychology and Counseling.

Andrew McComb (B) is serving with the Mid-Hudson Catskill Rural Migrant Ministry of the Hudson River Presbytery.

Robert S. Murphy (B) has been named Second Vice-President, group actuarial, for Mutual of Omaha and United of Omaha Insurance Companies, Omaha.

Chris Petrak (B) received his D.Min. degree from Pittsburgh Theological Seminary last spring.

Arvid A. Whitmore (B) is Pastor of Wrights Corners Presbyterian Church, Lockport, Pennsylvania.

1970

Elaine P. Africa (B) is Pastor of Mapleton Presbyterian Church, Mapleton, Pennsylvania.

Wayne W. Mouritzen (M) was appointed Dean and Chairman of the Department of Christian Ministries of Midwestern Baptist College, Pontiac, Michigan.

Philip W. Sommer (B) is Pastor of Good Shepherd United Presbyterian Church, Joppatowne, Maryland. Last June he received a D.Min. from McCormick Seminary.

1971

Dwight R. Blackstock (B) is organizing Pastor of a church in Rock Springs, Wyoming.

Paul A. Leggett (B) is interim Pastor of Sanford Heights Presbyterian Church, Upper Montclair, New Jersey.

Paul R. Debenport (B), formerly Associate Pastor, St. Philip's Church, Houston, is now Pastor of the First Presbyterian Church, Fayetteville, Arkansas.

C. James Dudley, Jr. (B) has become Vice President for Development and Public Relations at Pikeville College, Pikeville, Kentucky.

1972

Albert W. Bush, Jr. (B) has become Pastor of Roland Park Presbyterian Church, Baltimore, Maryland.

Dale Dykstra (B) serves as Pastor of the Curwensville Presbyterian Church.

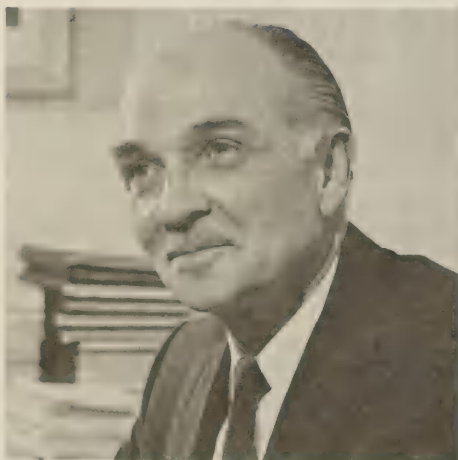
Obituaries

Elmer G. Homrighausen, faculty

Died January 4, 1982, at the age of 81. Dr. Homrighausen became Professor and Dean Emeritus of Princeton Theological Seminary in 1970 after serving on the active faculty from 1938, first as Thomas Synnott Professor of Christian Education (1938-54) and then as Charles R. Erdman Professor of Pastoral Theology (1954-70). Prior to his appointment at Princeton, he was Minister of the English Reformed Church in Freeport, Illinois, and the Carrollton Avenue United Church in Indianapolis, Indiana.

Born in Wheatland, Iowa, Homrighausen received the Bachelor of Arts from Lake-land College in Wisconsin, the Bachelor of Theology from Princeton Theological Seminary and the Master and Doctor of Theology degrees from the University of Dubuque. He pursued graduate work in Chicago, Iowa, Rutgers, Butler and Geneva Universities and was honored with the D.D. degree from Union Theological Seminary in Tokyo, Japan, and with the L.H.D. from Bucknell University and Ursinus College.

The first secretary for Evangelism of the World Council of Churches, he was for over fifteen years the chairman of the Commission on Evangelism of the Federal and National Council of Churches. He engaged in a number of missions in Africa, Latin America, the Caribbean, East and Southeast Asia, and the Middle East. He served as a member of the Board of Founders of the International Christian University of Tokyo and was made an honorary citizen of Seoul, Korea. He also served twice as Vice Moderator of the



Dr. Homrighausen

United Presbyterian Church.

One of the first translators of Karl Barth into English, Professor Homrighausen co-translated Barth's *God in Action*, and Barth's and Thurneysen's *Come Holy Spirit* and *God's Search for Man*. He was the author of many articles and books, including the first Barthian critique of American religion, *Christianity in America: A Crisis*. He was a contributing editor of *Theology Today* for over 30 years and also contributed to *The Interpreter's Bible*, Collier's Encyclopedia, Encyclopedia Americana and the Encyclopedia of Religious Knowledge.

Homrighausen was a member of the Board of Education of Princeton Borough for 22 years. He was an active Rotarian, a member of The Nassau Club, the Old Guard, a Mason and a Kentucky Colonel. He was awarded the Distinguished Alumnus award by Princeton Theological Seminary in 1970 and a scholarship was set up in his honor.

He is survived by his widow, Ruth Willa; four sons, Richard of Moraga, California; Paul of Kentfield, California; David of New York City, and John of Princeton Junction; and two daughters, Ruth Taylor of Birmingham, Michigan; and Mary Candland of Lewisburg, Pennsylvania; and 12 grandchildren.

A memorial service was held at Princeton Seminary's Miller Chapel. It was conducted by Seminary President, James I. McCord, assisted by the Senior Minister of the Nassau Presbyterian Church, Wallace M. Alston, Jr.

Lefferts A. Loetscher, faculty

Died November 19, 1981, at the age of 77. Dr. Loetscher became Professor Emeritus of American Church History at Princeton Theological Seminary in 1974 after serving on the active faculty from 1941. Prior to his appointment at Princeton, he was Pastor of the Rhawnhurst Presbyterian Church of Philadelphia.

A Bachelor of Arts from Princeton University and Bachelor and Master of Theology from Princeton Theological Seminary, he received the Doctor of Philosophy degree from the University of Pennsylvania. The University of Dubuque awarded him an honorary Doctor of Divinity degree.

A past President of the American Society of Church History, he was honored in 1962 by the Presbyterian Historical Society of Philadelphia with its Distinguished Service Award. He served on its Board of Directors, the Faiths Advisory Board of Collier's En-



Dr. Loetscher

cyclopedia, and the Board of the Corporators of the Presbyterian Minister Fund.

One of three editors for *The Presbyterian Enterprise: Sources of American Presbyterian History*, Professor Loetscher was editor-in-chief of the *Twentieth Century Encyclopedia of Religious Knowledge*. His published works include the two volume study *American Christianity: an Historical Interpretation with Representative Documents, 1607-1960*, co-authored with H. S. Smith and R. T. Handy. He also wrote a history of the United Presbyterian Church, entitled *The Broadening Church*, as well as a *Brief History of the Presbyterians*. Among his later writings is *The Problem of Christian Unity in Early Nineteenth Century America*. At the time of his death, he was working on a history of Princeton Seminary.

He is survived by his widow, Grace Miller Loetscher; a son, John Miller Loetscher of Somers Point, New Jersey; a daughter, Elizabeth L. Chase, of Kinton, New Jersey; and a brother, Frederick, of Danville, Kentucky.

A memorial service was held at the Seminary's Miller Chapel. It was conducted by President James I. McCord and by the Senior Minister of the Nassau Presbyterian Church, Wallace M. Alston.



Two daughters, Elizabeth Gebhard and Mary Anne Awad, and a sister, Mary Noble, survive him.

Lois Harkrider Stair, trustee

Died July 13, 1981, at the age of 58. Mrs. Stair was the first woman elected Moderator of the United Presbyterian General Assembly. At the time of her death, she was Chairperson of the United Presbyterian delegation to the Consultation on Church Union and a member of the Joint Committee on Presbyterian Union. In 1976 she was elected Chairperson of the denomination's National Committee for the Major Mission Fund.

She was elected to the Board of Trustees of Princeton Theological Seminary on June 2, 1981. A room in PTS Erdman Hall was given in her honor by her parents, Mr. and Mrs. L. D. Harkrider of Waukesha, Wisconsin.

The first Chairperson of the denomination's General Assembly Mission Council after reorganization of the church agencies in 1972, she served as Moderator of the Presbytery of Milwaukee and of the Synod of Wisconsin. Recent commendations include an honorary Doctor of Humane Letters degree from Smith College last May.

She is survived by her husband, Ralph Martin Stair, two sons, and a granddaughter.

Paul H. Walenta, 1919B, M

Died July 3, 1981, at the age of 87. Mr. Walenta was Pastor of Pitts Creek Church, Pocomoke City, Maryland, until his retirement in 1959. He previously served as Pastor of Havre de Grace Church, Maryland, Park Avenue Church, Norfolk, Virginia and Fulton Avenue Church, Baltimore, Maryland.

Paul Prichard, 1920B, M

Died August 16, 1981, at the age of 88. Prior to his retirement in 1962, Mr. Prichard was Pastor of the Tonopah Church, Tonopah, Nevada. He served several churches in California, including the Riverside Church, Redlands Church and the Calvary Church in San Diego.

Clifford W. Collins, 1921m

Died July 28, 1981, at the age of 89. Mr. Collins served as student pastor of the Congregational Church in Orange, Connecticut, and the First Union Church in Danbury. After a period as Stated Supply in Southwick, Massachusetts, he was called as Associate Pastor of the Congregational Church in Baltimore, and later to the Congregational Church of Plainfield, New Jersey, as Pastor.

James R. Walter, 1922B

Died June 7, 1981, at the age of 87. Until his retirement in 1959, Dr. Walter served as Pastor of the First United Presbyterian Church in Fremont, Ohio, for 32 years. A Vice Moderator of the Synod of Ohio, he received an honorary doctorate from the College of Wooster, Fremont's Man of the Year Award, and the Sandusky County Bar Association's Liberty Bell Award. A weekly columnist for the *News-Messenger*, he organized Boy Scout Troop 312 and was honored with the Silver Beaver Award, one of scouting's highest accolades. He is survived by his wife, three sons, William, Robert and Richard, and four grandchildren.

Charles P. Melcher, 1925B

Died August 10, 1981, at the age of 81. Dr. Melcher retired in 1965 after serving as Pastor for forty years at the First Presbyterian Churches of Manteno, Illinois, and Reedsburg and Eau Clair, Wisconsin.

Charles N. Sharpe, Jr., 1925B

Died July 18, 1981, at the age of 80. Dr. Sharpe, a U.S. Navy Chaplain, was called to pastor the First Presbyterian Churches of Servierville, Cookeville, and Milan, Tennessee, and of Carbondale, Illinois. In 1972 he retired as Chairman of the Department of Philosophy at Tennessee Technological University in Cookeville.

Elmer C. Elsea, 1930b

Died May 11, 1981, at the age of 76. Dr. Elsea was Pastor of the Central Presbyterian Church in Denver from 1948 to 1971 when he became Emeritus. He received a Doctor of Divinity degree from Westminster College and a Doctor of Laws degree from Huron College in South Dakota. A Moderator of the Westchester Presbytery, New York, the Denver Presbytery, and the Synod of Colorado, he served for six years on the UPCUSA's General Council. Chairman for two terms of the Assembly's Committee on Church Union, he was a member of the Commission on Ecumenical Mission and Relations and the Department of Stewardship and Promotion. Active in civic organizations including the American Red Cross, United Funds and the Council of Churches, he directed the Travel Institute of Bible Research, Jerusalem. He is survived by three children, Elmer C., Jr., Alden J., and Mrs. Campbell Murdie, and 12 grandchildren.

Dr. Replogle

Herbert I. Replogle, trustee

Died July 3, 1981, at the age of 79. Mr. Replogle, a Trustee of the Seminary since 1963, was a former United States Ambassador to Iceland. He founded Replogle Globes, Inc., the world's largest manufacturer of geographical globes. In addition to Princeton Seminary, he served as a trustee on the Boards of Warren Wilson College and the Presbyterian Home in Evanston, Illinois. He was a member of the President's Committee of the University of Chicago, the Northwestern University Associates, and the Board of Distinguished Visitors of Florida Presbyterian College.

He founded the Lorene Replogle Counseling Center, affiliated with the Fourth Presbyterian Church of Chicago where he was an elder. Twice President of the Oak Park-River Forest Community Chest and the Oak Park-River Forest Community Foundation, Mr. Replogle was active in civic organizations including the Newberry Library Associates, Goodwill Industries, Hull House, the Oak Park M.C.A., and the Thatcher Woods Area Council of the Boy Scouts of America.

Funeral services were held at the Fourth Presbyterian Church of Chicago; Seminary President Dr. James I. McCord gave the Memorial Sermon. Internment was in Peoria, Illinois.

Luther M. Hollister, 1930B

Died June 12, 1981, at the age of 77. Mr. Hollister was Pastor Emeritus of Union Church, Newburgh, New York. He served the churches of Kingsville, Ohio, and Stony Point, Webb Horton, and Middletown, New York.

Oliver J. Warren, 1930B

Died April 24, 1981, at the age of 78. Mr. Warren was a Chaplain in the USAF. He was called to pastorates in Albany, Northville, Waterford, East Greenwich and Shushan, New York. He was superintendent of Meikle Knox Home for the Aged and retired in 1969. His wife Elizabeth, five children and 13 grandchildren survive him.

Charles Prugh, 1931B

Died September 9, 1981, at the age of 75. Mr. Prugh, Lieutenant Colonel in the U.S. Army Chaplain Corps, was stationed in the Pacific during World War II. After service as Pastor of Zion United Church of Christ in Decatur, Indiana, he joined the faculty of Heidelberg College, Tiffin, Ohio, in 1946 as Dean of men; in 1968 he received an official citation from the trustees. He is survived by his wife, Mary.

Thomas DeLawrence, 1934M

Died February 14, 1981, at the age of 77. Dr. DeLawrence was Pastor at North Haledon, New Jersey, and at the First Presbyterian Church in Brownsville, Pennsylvania. He received his medical degree at the Hahnemann Medical Center and practiced privately in Dearborn, Michigan. He was staff Emeritus at Oakwood Hospital and Grace Hospital in Detroit.

J. Stanley Richards, 1934M

Died March 5, 1981, at the age of 87. Before retiring in 1960, Mr. Richards served as Pastor of the Trinity Church, Thornville, Ohio, the Dewey Avenue Presbyterian Church, Rochester, New York, St. Matthew's Evangelical and Reformed Church, Anselma, Pennsylvania, and the First Presbyterian Church of Bellaire, Ohio. His wife survives him.

Robert T. Kelsey, 1935B

Died March 8, 1981, at the age of 71. Over a period of 30 years, Mr. Kelsey served as Pastor in Lewisville, Indiana, and of the First Presbyterian Church, Circleville, Ohio; First Presbyterian Church, Niles, Ohio; and the Tower Church, Grove City, Pennsylvania. Mr.

Kelsey was also Pastor of Visitation Fox Chapel Church, Pittsburgh, Pennsylvania, and Associate Pastor of the Central Church in Summit, New Jersey.

Robert J. Wray, 1938b

Died August 14, 1981, at the age of 66. Born in Ireland, Mr. Wray served the churches of Northern Ireland for over ten years. He was Pastor at Rylstome and Katoomba Churches, New South Wales, Australia, and interim Pastor at First Presbyterian Church, Prince Rupert, British Columbia, Canada. His wife, Evelyn, survives him.

Paul W. Johnston, 1941B

Died June 22, 1981, at the age of 65. Dr. Johnston retired in 1976 after a 26 year pastorate at the Worthington Presby-

terian Church, Worthington, Ohio. Earlier he served the Covenant Church in Harrisburg, Pennsylvania.

William G. Doxsey, Jr., 1944B

Died June 14, 1981, at the age of 61. Mr. Doxsey served as Pastor of the Fort Hamilton Church, Brooklyn, New York; Mile Square Reformed Church, Yonkers, New York; the Stillwater United Church, Stillwater, New Jersey; the First Presbyterian Church, Cambridge, Massachusetts; and the First Presbyterian Church, Carstadt, New Jersey.

Esther M. Bartlett, 1948U

Died May 6, 1981, at the age of 75. Commissioned to missionary work in 1931, Ms. Bartlett served as UPCUSA missionary and fraternal worker for 40 years. Prior to her commission, she taught in the Hamilton Township, New Jersey school system.

Jose A. Cardona, 1953G

Died February 12, 1981, at the age of 61. Dr. Cardona retired as President of the Evangelical Seminary, Puerto Rico, in 1976. Previously, he was President of Evangelical Seminary, Rio Piedras. Pastorates served were Moca, Cabo Rojo, El Higuero Aguadilla, Aguada, and Ensanada Guanica, Puerto Rico.

Eugene W. Stambaugh, 1954B

Died March 17, 1981, at the age of 51. Mr. Stambaugh was called to pastor the Moshannon Valley Larger Parish, Osceola Mills, Pennsylvania; the Westminster United Church, Mifflintown, Pennsylvania; and the United Church, Churchville, Maryland. His last pastorates were the Mexico and Port Royal United Churches in Port Royal, Pennsylvania. He is survived by his wife Phyllis.

Walter C. Wright, Jr., 1972B

Died September 2, 1981, at the age of 41. Dr. Wright was attorney/advisor in the Office of General Counsel for the Quartermaster General, U.S. Army and later the Wage Stabilization Board No. 4 of Richmond, Virginia. He spent several years as Professor and Law Librarian Dickinson School of Law. Returning to private practice, he was asked to serve as Mayor of Cape May, New Jersey, and the general counsel for Americans United for Separation of Church and State, Silver Spring, Maryland. He is survived by his wife, Margaret; a son, Walter C. Wright, III; and two daughters, Dian Barlow and Melanie J. Tripp.

Addendum and Emendation**Emile Cailliet, faculty**

Died June 4, 1981, at the age of 86. Dr. Cailliet served at Princeton Seminary as the Stuart Professor of Christian Philosophy, until his retirement.

His obituary which appeared in the summer, 1981 edition of *Alumni News* contained no information on his funeral service. It was held in the historic Cold Spring Presbyterian Church of Cape May, New Jersey, where Cailliet was ordained and served as elder. The Church's Pastor, the Reverend Fred C. Bischoff (48B), was one of Cailliet's students at Princeton. Dr. William H. Felmeth, Vice President for Development, and Dr. David L. Crawford, Director of Student Relations, represented the Seminary at the funeral services. Dr. Cailliet is buried in the cemetery next to the Cold Spring Church. His son, Andre Cailliet, of Salina delivered a graveside tribute. Other family members present were daughters, Helene Adcock of Los Angeles; Doris Brunzie of Hanover Park, Illinois; and Suzanne Gardner of Farmington Hills, Michigan.

Thomas C. Davies, 1940B

Died in March of 1981. The summer, 1981 issue of *Alumni News* reported Mr. Davies' age at the time of his death as 72. He was 63.

Alumnus Dies with Sadat

On October 6, 1981, Americans witnessed with the rest of the world the shocking tragedy of the assassination of President Anwar Sadat of Egypt. For the Princeton Theological Seminary family, the loss was also a personal one. On the reviewing stand with Sadat was Bishop Samuel, a 1955 graduate of the Seminary and one of five clerics appointed by Sadat to govern Coptic Christian affairs in Egypt. Sitting beside the Egyptian President as the chief Coptic representative at the ceremonies, he was killed in the shooting.

Immediately, calls and letters reached the Seminary from alumni/ae who had known the Bishop as Father el Souriany Makary during his time in Princeton. A young Coptic priest, he came to the United States in 1954 to attend the second meeting of the World Council of Churches in Evanston, Illinois. The decision to come was a struggle, for he had heard little good about Americans, and at first he could not interest his church in sending him. Persevering until permission was granted, he found at the meeting fertile ground for his commitment to dialogue among Christians from different parts of the world. Interested in both the Sunday School movement in the American churches and the growing ecumenical movement worldwide, he determined to stay in the United States and entered Princeton Seminary to study Christian education, the first Coptic priest to study here. He graduated with the Master of Religious Education degree in 1955.

During that year in Princeton, Bishop Samuel made many friends. Fellow alumnus Harold H. Oliver, now Professor of New Testament and Theology at the Boston University School of Theology, met him while studying Coptic, and they soon developed close ties which continued after Samuel returned to Egypt in their yearly exchange of Christmas greetings. Dr. Oliver remembers him as "a faithful shepherd and a true Egyptian."

Mrs. Eileen Moffett, wife of Dr. Samuel H. Moffett, Professor of Mission and Ecumenics at the Seminary, was a classmate of Bishop Samuel, receiving her Master of Religious Education degree with him in 1955. Having returned from Lebanon just before her enrollment at Princeton, Mrs. Moffett recalls that Bishop Samuel learned that she had been in Lebanon and came immediately to introduce himself and share impressions of the Middle East. On another occasion, she knew a young American woman who was dating a Muslim and asked Bishop Samuel for advice he might give her about bridging the two cultures. Samuel insisted that the three of them sit down together to discuss the situation and offered kind and continuing support to the young woman. "It was in his nature to be gentle and loving," says Moffett. "His was truly a humble spirit. I have the highest regard for his life and felt like weeping when I heard of his death."

Throughout the brief year at Princeton, Bishop Samuel took every possible opportunity to acquaint himself with American Christians, traveling to denominational centers to study curricula, participate in summer youth conferences, and visit church groups in order that he might more fully understand their creeds and structures. When he returned to Egypt after his graduation, it was with a strong commitment to deepen and enlarge the Christian education program in the Coptic Church.

He took with him, too, a renewed sense of the importance of ecumenical dialogue. What had been there as a seed in his decision to journey halfway around the world to be present at the World Council of Churches Assembly was nurtured by his theological education at Princeton Seminary and his relations there with Christians from many parts of the world, and grew into a deep love for the church of Jesus Christ worldwide and hope for peaceful relations between communities and nations. He served as a member of the World Council of Churches' Central Committee from 1954. He was made a bishop of Public Ecumenical and Social Services in the Coptic Orthodox Church and became a leading spokesman for that church in ecumenical discussion, most recently receiving the appointment by Sadat to administer Coptic Christian activities in Egypt.

Bishop Samuel's death is mourned by colleagues and friends in the East and in the West. His life touched the world community in the name of Christ. His legacy to his country, his church, and his world is peace.



alumni news

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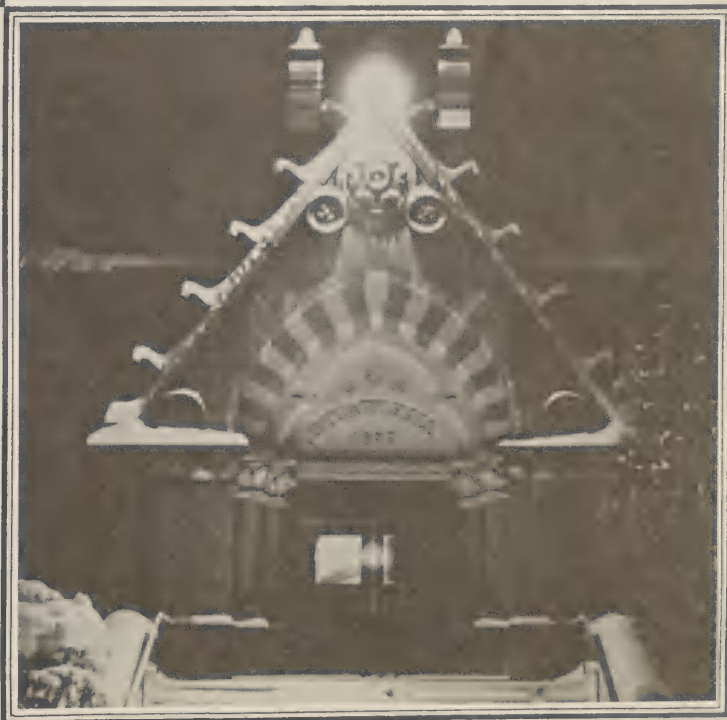
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Alumni News

Winter 1982

Vol. xxii, no. 2



The President's Page

February 5, 1971

Dear Colleagues:

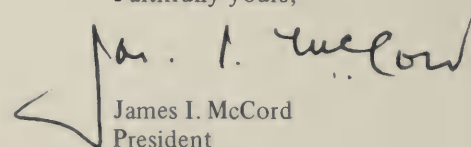
The imminence of the vote on the reunion of the United Presbyterian Church and the Presbyterian Church in the U.S. reminds us that ecumenism is neither moribund nor unprofitable. Rather, the churches have moved into a new phase in their life together, one of consolidation. Three Lutheran churches in the United States have declared their intention to form one church before this decade ends, and the prospect of Presbyterian reunion has in my lifetime never been brighter.

Some complain that THE PLAN FOR REUNION is far from perfect. Of course it is. It is a compromise document negotiated over several years in an atmosphere that has been dominated by one-issue politics. But what is not compromised is the integrity of the Reformed faith and the Presbyterian order. The two churches that have been sundered since 1861 need each other for mutual upbuilding and for a far more effective mission in this country and throughout the world. Many issues will have to be resolved after reunion is voted, but the Joint Committee on Presbyterian Union deserves our profound gratitude for the work it has done.

W. A. Visser t'Hooft claims that the ecumenical movement now suffers from too much success that came too quickly, and I think his judgment is correct. We have not yet begun to absorb, appropriate, and consolidate the gains of the past two decades. With the coming of Eastern Orthodoxy into the mainstream of world Christianity in the 1960s, we have open to us its rich treasures of spirituality and worship, and a worldview that is considerably less bifurcated than our own. This worldview has been powerfully presented recently by Professor Thomas F. Torrance in his volume, THEOLOGY IN RECONCILIATION. Vatican II has provided opportunities for theological dialogue that is removing old myths and finding new bases for agreement on many of the basic doctrines of the church. While this theological work goes on, Catholics and Protestants are joined together in mission at many levels, especially the local, and Western Christianity will never again be the same. Churches in the Third World have now joined as partners in mission and are in many instances achieving evangelistic gains that shame us. Jesus Christ is drawing us all together in a single universal history and challenging us to break camp and to follow Him.

Pollsters tell us that for the first time in America's history the majority feel the past was better than the future will be. And Robert Nisbet reminds us that belief in progress depends on faith. He quotes Jonathan Swift's acid words, "just enough religion to make us hate but not enough to make us love one another." True ecumenism is based on Him whose life can best be described as "love in action."

Faithfully yours,


James I. McCord
President



Alumni News

Winter 1982

Princeton Theological Seminary

Volume XXII, number 2



Seeing is Believing

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Hugh T. Kerr expounds the translucent theology of Princeton University's Chapel.

Princeton Winter

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The cover shows Stuart Hall doorways, day and night; photographic essay is on campus buildings in snow.

Worship, Not Work

8

Two Princeton students explore the ethos of recreation ministry. The Student Profile that follows is on senior Pat McCoy, photographer for the Seminary.

Alumni/ae Focus

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Each issue will feature articles on alumni/ae in the field; these articles, expansions on class notes, appear in that alumni/ae section. In "Ministering to the Washington World," Senate Chaplain, Richard C. Halverson, talks to Barbara Chaapel about being "with" his constituents; Jim Howell ministers from the air; and three alumni provide perspective on experiences in China.

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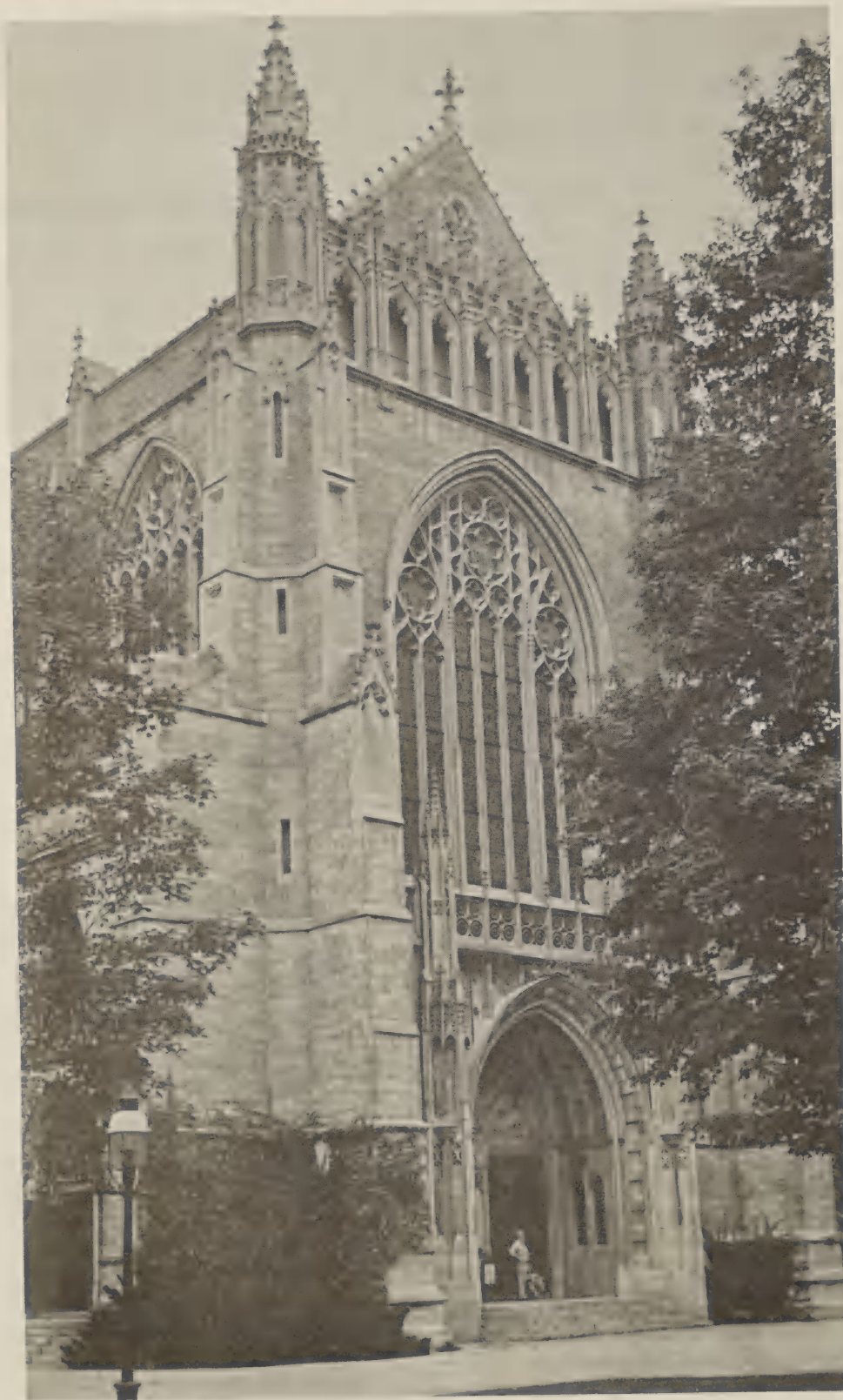
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Seeing Is Believing



*Hugh T. Kerr
Expounds
Translucent Theology
Of
Princeton University
Chapel*

Courtesy, Bob Matthews, Physics Department, Princeton University

If you were to look around in Princeton town for a visual panorama of the Christian faith, where would you go? The Peabody Library would be a good place to begin. But where? With "Aalders," the first entry in the card catalogue, doggedly persisting through to "Zymonidas," the final item listed? That perhaps is exactly what many seminarians think their professors require. But that would be a counsel of perfection as well as an endless signment, and, like the telephone directory, it would be full of interesting names but without much plot.

A more colorful perspective for observing the whole unfolding Christian narrative would be the Princeton University Chapel. This is not only a place for worship or listen to visiting preachers absorb the throbbing organ tones; it is also an ecclesiastical encyclopedia ranged like a 35mm. slide-show with all the colored transparencies displayed in a viewfinder.

But isn't a facsimile of a medieval gothic cathedral, not much more than fifty years old, about as obsolete and irrelevant today as the scholastic theology of Thomas Aquinas—for whom even Catholics show little enthusiasm? Well, maybe; but Ralph Adams Cram, the architect, wouldn't have thought so. Partly Catholic and partly Protestant, he believed that seeing in church was as important as thinking, hearing, or speaking. The church building, he insisted, should visibly symbolize the whole Christian enterprise, Bible, church history, theology, the arts and sciences. While other church architects, such as Frank Lloyd Wright and Le Corbusier, were experimenting with all kinds of

free designs, under the rubric that form follows function, Cram determinedly stuck to the gothic motif. Among other things, it tried to get everything together into a tidy but luminescent package. And with Christendom spilt asunder into so many doctrinal and denominational fragments, we need some massive monuments to the Christian holistic heritage. Or so he firmly asserted in hand-cut stone and elaborately crafted stained-glass.

It's true, of course, that what Cram thought should be an open, visual, wrap-around religious experience seems to many today a closed book. They simply don't see what's right before their eyes. How can they, when the new is more highly valued than the old, when allegory and typology no longer fit into our critical hermeneutics, and when the systematic and interdependent structure of things scarcely concerns us as a viable first principle?

Most of us these days do not feel bound up in the bundle of life by "a chain of being" as in medieval or Elizabethan times. We don't assume that all things hang together in an implicative network of connections. We find Tennyson's ditty about the flower in the "crannied wall," telling us about the whole of creation, a piece of fanciful fluff.

But wait. There is at least one area of common contemporary concern where the gothic structure can find support. It is the whole mysterious interlocking chain of our natural environment. Like a theological *summa* or Dante's *Commedia*, all things ecological intertwine and interrelate as if the created universe presented itself to us as a vast, overarching cathedral. What the theologians, historians, philosophers, scientists, and artists cannot put back together again, the environmentalists have achieved in the short span of a few years and against all our current prejudices toward massive, all-inclusive structures. So, just maybe, the neo-gothic church design isn't so obsolete as we thought.

Building Design

Without arguing that point, suppose we have a quick look at the University Chapel, taking it for what it was meant to be, and allowing it to speak from the medieval past to us today. Before walking in and looking up, as the gothic arches beckon us, keep in mind a few pre-suppositions about the design of the

buildings: (1) every part and parcel, every bit and piece, every pane and lancet of glass—all fit together into a master plan deliberately calculated to exhibit the totality, harmony, and symmetry of creation as seen through the eyes of faith; (2) the windows provide a step by step progression from one aspect of the total Christian story through a series of episodes, culminating in a finale that leads on into the next sequence; (3) everything in this edifice is Christo-centric, from the cruciform shape, the compass orientation, the details of the iconography, and the centrality of the Christ-figure in the "great windows."

What does the University Chapel stand for? Students sometimes jokingly call it the "God Box," and the deacons are occasionally referred to as the "God Squad." But we may also reflect that in the center of a very secular university, where neither students nor faculty can agree on the function of a campus religious building in an age of tolerant pluralism, there stands an eloquent, visual emblem of the classic Christian tradition—if we have eyes to see.

Cram's gothic chapel doesn't lend itself to a superficial stroll around. If we want to trace its translucent theology in the windows, we need some time for looking and reflecting. But let me be your guide for an initial tour and point out the major sequences of the stained-glass.

Where to begin? Well, at the beginning, with Genesis, the creation, Adam and Eve, the naming of the animals (including the Princeton Tiger!), and the expulsion from the garden (keep the garden in mind; we'll see it again in another connection as we leave the chapel). Where are we? Up at the top on the clerestory level where the five-pane windows "clear" the "story" or roof, above the aisle or floor level. Today we can illuminate with electric lights; in the middle ages, the clerestory windows filtered tinted rays into the upper reaches of the nave so that the worshiper experienced the sensation of being surrounded by a rainbow of multicolored hues.

There are five more clerestory windows on the north, or Old Testament, cold side, suggesting through great Hebrew personages the history of God's providence and purpose for Israel. Each window carries a theme (faithfulness, law, justice, responsibility, prophecy) with five lancets in which each individual is symbolized with a familiar emblem overhead and a memorable episode beneath. Although we are taught to read left to

ugh T. Kerr is Editor of THEOLOGY TODAY and Benjamin B. Warfield Professor of Theology, Emeritus. A graduate of Princeton University, he was a student when the University Chapel was dedicated 51 years ago. In recent years, he has been conducting small groups through the Chapel on a window-walking-tour. He refers to this article as "an abridged version of the tour guide's spiel!"

The best and most complete account of the architecture of the Chapel can be found in Richard Stillwell's *The Chapel at Princeton University* (1971). A small but suggestive volume by Erwin Panofsky, formerly of the Institute for Advanced Study in Princeton, *Gothic Architecture and Scholasticism* (1951), may also be recommended.

right, we must learn to read stained glass from the middle out and sometimes from the bottom up.

Faithfulness

In the faithfulness window, Abraham occupies the central position, and his robe is adorned with the star of David, the Cross, and a star and crescent. Abraham is the father of the faithful among Jews, Christians, and Muslims. There are sands at his feet and stars at his head (Gen. 22:17). The hand of God cuts and abbreviates his name to "Abram," and the small panel below depicts the scene of the sacrifice of Isaac (an angel withholds Abraham's hand and points to the ram caught in the thicket, a foretaste of the Lamb of God and the crown of thorns).

So, too, in similar detail and with allusion to familiar biblical narratives (and some not so familiar), the smoke of Abel's sacrifice ascends while Cain's descends, Noah saws a plank for the ark as bystanders scoff under storm clouds, and a green devil tugs at Job's tunic, exposing a boil on his chest.

Moses, as might be expected, dominates the "law" window, with the burning bush above. David, the warrior (not the psalm-singer) stands over Goliath's head, and the theme of "justice" bears a distinctly militaristic note. Ezekiel commands the central location of the "individual responsibility" window, reproving Israel for faithlessness. Isaiah, the "evangelical" prophet, displays a scroll that reads: "The Spirit of the Lord God is upon me" (Isa. 61:1), and in the small square panel below is the fulfillment of this prophecy as Jesus preached in the synagogue (Lk. 4:18).

The centrality of Isaiah is offset to some extent by the fifth prophetic figure, John the Baptist, who gathers up and fulfills the Old Testament sequence and at the same time points away from himself to "the Lamb of God." So the whole thesis of the Old Testament history, biography, and theology is to anticipate the Messiah, and this provides the first major clue of what the total fenestration is all about, namely, to magnify the pivotal figure of the Christ.

It is tempting to move forward to the chancel, but no, we must retrace our steps and start all over again, this time on the lower or "aisle" level. Down below the creation and Old Testament series, we begin a new beginning with the Nativity and episodes from the life of

Jesus. Here the windows are smaller and divided into six panes. Sometimes we read from the center out and sometimes across and up and down. John the Baptist links the messianic promise with the birth of Jesus. The angel of annunciation ("Ave Maria"), the wise men, and the shepherds all converge on the manger scene itself.

The next three aisle windows record the temptation, Jesus' healing of the blind man, the feeding of the multitude, the transfiguration, and a final three-pane representation of Palm Sunday. Once again, the sequence moves to a conclusion that sets the stage for another section of the drama.

Curiously, the whole pattern of the trial, passion, death, resurrection, and ascension of Christ is crowded into two bays of twenty-four small square windows in the so-called Marquand Chapel on the north side. Reading from bottom to top, we move from the last supper through Emmaus to the ascension in quick but concentrated succession. It is as if this cluster were too emotionally intense to spread over an expansive area. We are at the vibrating heart of the Christian faith, the holy of holies, a sacred space in which to be reverent, quiet, and alone. For the believer, here the ultimate mysteries of redemption illumine the dark places of the soul.

We have been off to the side in the little Marquand Chapel, having traversed the Old Testament and the life of Jesus, and being filled with the visual wonder of the death and resurrection of Christ. Once again we are at the end of a sequence and the beginning of another.

Standing at the "crossing" where the whole interior of the chapel becomes observable, we are about to witness the unfolding influence of the Christ-figure upon life, literature, the arts, and sciences. If we look at the three "great" windows, North, East, South (leaving the fourth West window until later), we can follow the theme for each and make out the many details when we read the biblical text inscribed in stone. The North window gives biographical expression to the verse, "He that shall endure unto the end, the same shall be saved" (Matt. 24:13). The central personage, as in all the great windows, is the Christ, and here he is pictured as the martyr, clad in red, crowned with thorns, carrying the palm of martyrdom. Surrounded by the archangels Gabriel and Raphael, just below the Christ-figure stands Michael with flaming sword, weighing in scales the souls of the righteous who

ascend up to Abraham's bosom. It is a premonition of the final judgment yet to come. In the meantime, the whole window is festooned with historical and legendary figures who were faithful and obedient unto death: Saints Sebastian, Stephen, Lawrence, Christopher, George, Theodore, Jeanne d'Arc, and Thomas Becket. In the small square lower panel the chalice ("the medicine of immortality"), the peacock (incorruptible flesh) and the phoenix (rising from the ashes) all signify the cycle of life, death, and rebirth.

The great East window, over the altar table in the choir chancel, gives a visual exegesis to the text: "A new commandment I give unto you, That ye love one another, as I have loved you" (John 13:34). Christ as sacrificial love provides the theme, with a horseshoe-shaped Last Supper occupying the middle section. Twenty-eight small squares recount episodes in the Gospels, such as the return of the Prodigal and the parable of the Good Samaritan. The dominant color of the window is blue, and, on an early sunny morning, the whole chancel lights up, and the sensation is like being inside a magnificent jewel box.

South and Truth

The great South window once again moves us on toward a new successive progression. Here the text, "And ye shall know the truth, and the truth shall make you free" (John 8:32), tells us that we are in a university, academic setting where truth, learning, wisdom and intelligence are highly valued. And again the Christ-figure dominates the assemblage of learned divines, philosophers, and teachers (Benedict, Francis, Jerome, Alcuin, Erasmus, and John of Salisbury). In the upper rosette are the seven gifts of the Spirit, and in the lower square panes the seven liberal arts (arithmetic, geometry, astronomy, rhetoric, dialectic, grammar, music).

The lesson the great South window teaches is that truth is inspired and illuminated by the Christ who is "the way, the truth, and the life" (John 14:6). So the four elongated choir chancel windows present in graphic detail Dante's *Divine Comedy*, Malory's *The Death of Arthur*, Milton's *Paradise Lost*, and Bunyan's *Pilgrim's Progress*. These four epic windows, two "Catholic" and two "Protestant," symbolize the search for the meaning of life, all of them allegorically inspired by the life of Christ.

At this point we are ready to reverse directions and move on out of the chapel toward the great West window. But as we retrace our steps, we pause to look up at the clerestory windows on the south side. Here we see how the Christ has inspired the arts and sciences, so we glimpse biographical representations of philosophy, theology, chivalry, poetry, law, and science. On the aisle level below, corresponding with episodes from the life of Jesus on the opposite side, we renew acquaintance with the teachings of Jesus through the Sermon on the Mount and parables such as the wedding feast, the talents, and the wise and foolish maidens. The last three all contain someone who, not being prepared, was rejected and excluded—an ominous echo of St. Michael weighing souls and a premonition of final judgment yet to come. If the proper time to view the great East window is early on a bright morning, the great West window shimmers and glows with the setting of the sun at close of day. The East floods everything in translucent cobalt blue; the West, with soft shades of gold and umber. The West window bears the inscription, "I am come that they might have life, and that they might have it more abundantly" (John 3:10).

Conclusive West

The intent behind the theme of the great West window is to gather everything together for a final flash-action slide review of what has preceded in all the other windows. So we are talking about eschatology as consummation, recapitulation and fulfillment, and *systematic* theology. The Christ-figure at the center has become the cosmic Christ surrounded by the Zodiac, holding the book of life on which are inscribed the alpha and the omega. Archangels blow trumpets, evangelists hold their Gospels, the four rivers of paradise (reminding us of the first creation window which we saw as we entered) are shown with wavy, watery lines, and at the apex of the gothic window arch we see a triquetra, an abstract intertwining of three almond-shaped designs, signifying eternity. To recall the Old Testament, the life of Jesus, his death and resurrection, his faithful endurance, his sacrificial love, his living truth, all of which have given us so great treasures of literature, art, and science, projects us toward the consummation and promise of what the second Coming means. With the lesson

of those who were rejected because they were not ready, we are presented with the necessity for making a decision as we face the One who holds the Book of Life. But as we contemplate the cosmic Christ, we also receive flashbacks of many of the figures already encountered, such as Adam and Eve, Abraham, John the Baptist, Dante, Aquinas, Galileo, Moses, Pascal, and many more. Beneath all

these, the nativity is reenacted so that the first and second advent converge as we move out of the chapel.

With the vision of the whole Christian enterprise still vivid in our minds, we aspire to go out into the world singing the doxology: "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever" (Rev. 5:13).



the Poetry Window



Mercer Street entrance

Snowman on Mercer Street side of Alexander Hall



Left, Christian Education; right, South Hall





Hodge Hall

Miller Chapel



Princeton
Winter

Worship, Not Work

by Jacquelyn Mitchell

Last summer two PTS students, Marcia Thomas and senior Jim Hill, interned in a program called "Whistle." It exemplifies the fairly new concept of recreational ministry which recognizes and makes central use of the fact that worship ranks among what Americans have come to call their "leisure time activities."

"Whistle" is sponsored by the Joint Program Agency of Pennsylvania's Lehigh and Lackawanna Presbyteries. Last summer four seminarians worked as interns setting up and implementing the Whistle ministry. In addition to the PTS students, Denise Beltzner (program coordinator) and Ken Foust of Gordon Conwell Theological Seminary in Boston participated. All the students received field education credit for their work; the Reverend H. Wilson Scott, Chairman of the Joint Program Agency and Pastor of the First Presbyterian Church in Lehigh-ton, Pennsylvania, acted as field ed. supervisor.

The "whistle" itself functions as a symbol signifying three things—notice, warning, and action. In other words, the blowing of a whistle calls attention, first of all, to the innovative approach of a ministry which emphasizes that worship is a recreative activity and that play is the process whereby a person re-creates—literally "makes new" himself or herself. By extension, the Christian player ideally reaches through play that state of communion with God which we call "grace" so that he or she is truly "recreated" in the image of a loving and forgiving God.

The symbol of the whistle also serves as a warning about the misuses of leisure especially flagrant in U.S. culture; and finally, as "a call to action" that we use play as the spiritually recreative medium God intended.

We do indeed "work" at play. Little league baseball has long since come to represent the wholesale abuse of play. Parents have co-opted the sport and made the performances of their children channels for the gratification of their own egos. What is lost are the fun and joy—the

quintessentially recreative aspects of play. In fact, as Whistle interns point out, our national motto is better represented by the phrase, "We're number one," than, "In God we trust."

Interestingly, all of the Whistle interns are athletes who have come to recognize firsthand the widespread abuse of play. Marcia Thomas, for instance, was a physical education teacher in a Pennsylvania high school before coming to Princeton to study for a Master of Divinity degree. She explains that she grew more and more appalled with the psychologically destructive dynamics of sport in school athletic programs, all the more disturbing for the fact that play and sport are supposed to be constructive vehicles.

Perhaps the most compelling insight of the Whistle ministry relates to identity—the experience of personal *worth*—and the fundamentally destructive tendencies of competition. "When we are growing up," Denise Beltzner points out, "we learn who we are in terms of what we can do." The process of ascribing worth to the self on the basis of performance continues so that by adulthood work instead of worship becomes the primary determinant of personal identity; a person defines himself or herself, in effect, as an isolated doer rather than in relationship to the deity.

One of the really intriguing aspects of this observation is its focus on the corruption of the work ethic. Max Weber's seminal work, *The Protestant Ethic and the Spirit of Capitalism*, has long since argued that reformation theology—by switching the emphasis from justification through works to justification by faith alone—enabled capitalists to construe the realm of work in terms of productivity instead of redemption—i.e., earthly as opposed to spiritual accomplishment. The Whistle ministry suggests that we have in turn come to think of ourselves so much as doers that we no longer clearly recognize that we are, who we are, in Christ. Whistle in effect reiterates the Calvinist

position that heaven is not a matter of our work anymore than it is a matter of our works.

Emphasizing the point of view that all players have equal worth radically alters sport from a competitive to a cooperative activity, and that emphasis of the equal worth of individual players is fundamental to "the Whistle spirit." That spirit demands that play include rather than exclude participants. For instance, the Whistle approach to "musical chairs" (where traditionally players are winnowed out by the systematic reduction of chairs) calls for all participants to figure out ways of fitting themselves onto the available chairs. An interesting by-product of such an approach to play is the sense of "togetherness" fostered. People literally touch one another, and they enjoy the closeness rather than rev in the exclusion. Our technological society which requires for its survival a very high degree of interpersonal cooperation must use such "Whistle" ways to teach people geared to one-upsmanship to come "together." The Whistle interns point out that arbitrary allegiance to rules frequently results in the reinforcement of personal dominance. Winners want to keep the rules that define them as winners and others, of necessity, as losers.

The interns spent the summer spreading the Whistle spirit throughout the Lehigh and Lackawanna Presbyteries from the base in Lehigh-ton. In practice they were to such traditional summertime activities as Bible camps and picnics where they organized play to promote cooperation, togetherness, and the experience of joy and celebration. They have an extensive repertory of games designed for all ages and a variety of moods and situations. Their goals included training play leaders in the local churches so that the Whistle ministry would carry on when the interns returned to class.

Their experience was so successful that the Joint Program Agency invited the interns to continue their work and forego classes for the year. The two women, Denise and Marcia, decided to stay. Marcia explains that she had to petition Princeton's Field Ed. Department to get permission to do the year's internship between her junior and middler years traditionally students at Princeton who choose to do so take a year in the field after their middler years. Marcia says that she and Denise hope during the year "to put themselves out of jobs" by training indigenous leadership. They are also launching a larger experiment in the

Whistle spirit by applying the ministry to all facets of programming at the White Haven Presbyterian Church. They hope to rejuvenate the church which has had heretofore what Marcia describes as "a rocky career." They are serving in effect as its interim pastors until the appointment of a fulltime minister.

One of the most intriguing possibilities for development and application of the Whistle ministry is in the field of evangelism. Last summer, for instance, the interns brought their Whistle repertoire of games to the annual picnic of the Carbon County employees. People not accustomed to think of their worship as play were gradually drawn by the interns into just such a celebratory, joyful approach. Denise, Marcia, Jim and Ken allied participants by rolling a huge earth ball away from the picnic area about a quarter mile to the shore of Mauch Chunk Lake where they had set up their Whistle banner. The string of delighted children helping push the ball and the more hesitant cluster of adults following looked like a benign apotheosis of the Good Piper's efforts at enchantment. Slowly but with increasing enthusiasm, the employees lost their wariness and started to play. The interns organized the games and the lessons attendant on them through use of an acronym of the word "Whistle." Each letter represented a game and a concept. "I," for instance, stood for the necessity and desirability of "inclusiveness" in play; everybody lay down and rolled the earth ball from body to body. "T" was for "togetherness"; the participants in a tight circle of bodies standing front to back had to sag and sit on each other's lap. They had to support each other and did so with shrieks of laughter. What was remarkable about this comparatively short Whistle session was the extent to which people became less awkward and less selfconscious so that they could lose that sense of self necessary for the experience of joy.

One of the unexpected bonuses of their summer work was the extent to which the interns were able to incorporate the Whistle spirit into their own day-to-day life style. Each of them became more aware of how conditioned to competition he or she had become. They were startled to discover how much more they could enjoy tennis when the object of the game wasn't the winning, but the playing. All "serious" athletes, they began to realize as they espoused the Whistle spirit how much their own play had degenerated into work.



Whistle interns play with the employees of Carbon County at the annual picnic. Bottom, Jim Hill and Marcia Thomas (PTS M.Div. candidates) put the earth ball into play by the shore of Mauch Chunk Lake. Middle, "inclusive" play requires cooperation; a line of alternating prone bodies enables the passing of the earth ball. Top, people learn to be together by coordinating movements that propel earth ball around a brightly colored parachute.

McCoy's Call To Ministry



*Self
Portrait*

Senior Patrick E. McCoy says he's from "the buckle of the Bible belt." He grew up in Muskogee, Oklahoma, and attended the State University in Stillwater, where he graduated with a Bachelor of Science degree in wildlife ecology research. As McCoy describes his evolving relationship to his faith, the key experience is of tolerance and intolerance.

"I saw a lot of intolerance when I was growing up," McCoy explains of his adolescent turning away from Christianity. "You have to live in that part of the country to appreciate what it's like. My folks belonged to a small country church—Methodist." He now attributes his early disillusionment to his own "unrealistic expectations" of a small, rural congregation—"maybe 30 people on a good Sunday"—led by a lay pastor who had little or no training.

By the time McCoy matriculated to Oklahoma State, he was "an agnostic learning towards atheism. The church didn't mean anything to me," he recalls. "Its theology seemed out-of-date, out-of-touch; I preferred existentialism and socialism. I focused on man in his social and natural contexts. I had given up on the spiritual."

"A serious environmentalist," he observes, "gets put out with humanity and its wanton destruction of nature." His concern for the environment eventually led him to grow disillusioned with the

postures associated with secular humanism. His studies gave him a keen appreciation of man's destructiveness without offering any redeeming context. "There was just nothing in the social sciences to stand on," he exclaims, recalling the acuteness of his frustration.

He credits his wife, Rebecca, as the stimulus for his return to the church. They've been married now for six years. Though they went to the same junior high and high schools, they didn't meet until college; and that meeting occurred their first day on campus in Stillwater. They dated throughout their freshman years, broke up, "got back together," and married Pat's last year in college.

"Becky," Pat explains, "was and still is a staunch Presbyterian. She made me promise to attend, just once, a college fellowship." It took the somewhat stubborn McCoy a whole year before he fulfilled his promise to the woman he would later marry. What he discovered at that fellowship meeting was that he could ask questions and make what seemed like heretical comments from the vantage of his small town, Bible belt upbringing. He had the opportunity to voice his doubts about bodily resurrection, the divinity of Christ and, says the one time social scientist with much emphasis, "miracles." The people at the fellowship didn't really attempt to answer the questions; McCoy realizes

in retrospect that he didn't in fact need "answers" but the freedom to question. What eventually happened was that the interpersonal dynamics within the group led him to see "the content and meaning behind the activities of this man, Jesus."

When McCoy married, he joined the First Presbyterian Church in Stillwater and subsequently became a deacon. For four years he worked with the church youth group. He explains that the "open non-partisan atmosphere there enabled him to work his way through his doubts to provide, in effect, his own answers to his earlier questions. The experience of tolerance nurtured his faith."

The McCoy's stayed in Stillwater after graduation because Becky was offered a job. Pat then got one on the local paper. He started out as a copy setter and worked his way into a spot as a photojournalist. In effect, he wrote copy and took pictures for assignments nobody else wanted "for six long months." That meant that he worked many nights. In his three years on the paper (with an average daily circulation of 10,000), he covered the police, fire, city government, school board, and university beats. He also produced photo features and did spot news.

The latter assignment strengthened his faith. "Seeing a lot of fatalities made me wonder about the meaning of death, and that made me think about the meaning of life. Then, too, Becky and I tried, as

newlyweds, to take our faith seriously; we tried to figure out as a couple what God had in mind for us." Of "the call" itself, McCoy says that "a certain awareness came about in prayer that what I ought to do was enter the parish ministry."

He then started talking to people in the Church about a vocation. "They discouraged me," he recalls; "they emphasized the long hours, low pay, physical and emotional drain, and the overall frustration of doing a job never done. So," he concludes, "it took awhile before I responded to the call."

Finally a job offer forced the decision. A non-profit, wild life group approached McCoy about his being their information officer. "I would have done a little lobbying," he explains, "and produced magazine and brochures. I decided then if I got into seminary I would go."

He looked forward to coming to Princeton because he knew so little of East Coast culture. He confesses that his greatest adjustments involved learning to negotiate New Jersey traffic circles which he calls "jug handles."

Of his academic training, he says

simply and forcefully, "The Bible came alive for me as have the basic confessions of the faith. The historical-critical method has added so much to my understanding."

Asked how he has changed at Princeton, McCoy says, "In some ways, I've grown more orthodox. My wife reminds me of the time when I asked an Oklahoma State professor in class why we were studying John Calvin in humanities." Smiling ruefully at the reversals of spiritual development, he explains that he's just finished a course with Dr. Edward Dowey (PTS Professor of the History of Christian Doctrine) on Calvin.

McCoy's feeling for nature persists. He still goes backpacking and canoeing in New Jersey as he used to in Oklahoma. Even more pronounced is his continued interest in photography. As student administrative assistant to the Speech Studios' Director of Instructional Media, Wayne Whitelock, he schedules and oversees much of the Seminary's photography. Among the major innovations he's helped to engineer is "the adaptation of a Polaroid film holder to a crown graphic

4 x 5 camera in order to improve the quality of that most celebrated of annual photo assignments—the Seminary Directory. In less technical terms, the speediness of Polaroid film is joined to the enhanced reproduction of studio portraiture. As McCoy says, recalling some of the less than satisfactory images of Seminary personalities in the past, "the point is to minimize the number of mushroom noses."

McCoy really looks forward to his first call to a parish church and admits that he and his wife would like to move nearer to their families in Oklahoma. He likes the heated theological discussions that now occur when he visits his parents. They have become interested in the charismatic movement. His sister, a member of a Baptist church, is married to a licensed Methodist minister who, McCoy explains, is part way through seminary.

Given the comprehensiveness of his denominational exposure, McCoy, asked why Presbyterianism particularly suits him, asserts with all the forcefulness of a self-evident proposition, "I'm an orderly person."

J.M.

From Congregation To Seminary

one of the dilemmas of many a pastor is how to encourage a congregation to support the theological seminaries, directly, without appearing to be partial to the seminary from which he or she graduated. Dr. Richard S. Armstrong, Ashenfelter Professor of Ministry and Evangelism, shared with us the approach one church has taken. Perhaps you can adapt it to your congregation.

The Session in 1975 resolved and approved the following policy regarding its financial support of theological education:

That the Session establish a matching gifts program for members of the ministerial staff, which fund will match on a two-for-one basis the amount given by any of the pastors to the Annual Fund of his or her seminary.

That the church contribute a specified amount to the current scholarship fund of each seminary represented by an ordained member of the staff. If a seminary is represented by more than one minister, then a proportionate amount will be given, i.e. additional shares.

That the church provide financial support for any student who is under care of the Session and who is enrolled at an approved Presbyterian seminary where a member under care of the Session is enrolled as a student. If a seminary is represented by more than one student, then a proportionate amount will be given, i.e. an additional share for each additional student.

That the church provide financial support for any student who is under care of the Session and who is enrolled at an

approved Presbyterian seminary. The amount of this support will vary according to the number of students enrolled and the funds available, but it is the hope of the Session that the church will be able to underwrite the full tuition of each student.

That the church contribute a specified amount to a nearby seminary as an expression of appreciation for the Seminary's services to the community and as a recognition of the close ties it has enjoyed with that institution, which has supplied the church with student assistants, and whose library and other facilities the staff and members of the church use regularly.

That the total amount given in support of theological education, excluding financial aid to students, shall not normally exceed 20% of the total Benevolence Fund for the current year, that the amounts given under the above policy shall be determined accordingly, and that the entire policy shall be reviewed annually.

For further information on giving to the Scholarship Fund of Princeton Seminary, please write to Dr. William H. Felmeth, Princeton Theological Seminary, CN821, Princeton, NJ 08540.

Remember the Arizona

by William Brower

*Associate Director of Speech
and Secretary of the Faculty*

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We went out by Navy launch over the glittering waters of Pearl Harbor.

About 40 other tourists and I, laden with cameras and maps, were about to "board" the U.S.S. Arizona, where she lay in her permanent berth. She rests on the bottom of the shallow harbor, seeming not to have listed at all as she settled there about 8:25 a.m. on Dec. 7, 1941. By special act of Congress, she still flies our national flag.

The tide was high when we went out, and the battleship's whole main deck was awash; only the rim of No. 3 turret stood above water, and of course the mast—a part of the memorial structure added in 1962—from which the flag was flying.

Next to me on the launch sat a Mr.

Nagata and his wife, Japanese tourists I had met on the hotel bus. Like me, they were visiting Hawaii for the first time. "Imagine," I thought, "40 years later, here I am riding out to the Arizona beside a Jap!" And immediately I thought how outrageous it would be to use that epithet today.

Talk about irony—more than half the passengers on the launch were Japanese.

"Beautiful shrine," I said to Mr. Nagata, as we came alongside the landing dock at the memorial.

He replied: "Oh, it's beautiful! Yes, a beautiful place." Then he translated our exchange for his wife; they both nodded and smiled cordially.

We walked onto the deck-like bridge that spans the midship section. The designers contrived to have no part of the

memorial structure touch the battleship. You walk over the Arizona, but not on her. Brown seaweed and barnacles cover all the surfaces of the hull. The exposed turret is completely rusted over. Only the mast is gleaming white.

At the far end of the new memorial bridge is a chapel, with commemorative wreaths of flowers and a huge marble wall on which are carved the names of all who went down with the ship; her captain; an admiral commanding the battleship division; and 1,175 other seamen.

The devastating bombs that sank the Arizona hit very early in the attack. Most of those who died must have heard deafening blasts, and within seconds been plunged into fiery chaos, death, and sudden entombment.

It is this sequence that most awes me about the place. Hundreds and hundreds of men, caught—like the citizens of ancient Pompeii—by a fate so swift they hardly had time to react. In my mind's eye, I see them scattered throughout the blackness just a few feet beneath the sunny visitors' bridge, some lying in their bunks, some slumping over a radioman's desk or a fire-control panel, nearly all in totally flooded compartments where they would by now be completely reclaimed by the sea. All did surely "suffer a sea-change, into something rich and strange."

Mr. Nagata and I stood beside each other, silently reading the list of names.

"All these men died on this ship?" he asked.

"Yes, all of them. They went down with her. They are all still here."

"All still here!" he repeated in surprise, and gave a vigorous translation to his wife.

"Oh!" she gasped, and shook her head.

I wanted to say, "Now they belong to the ages," but I decided the Nagatas would miss the idiom. I did start to say "This is their sepulcher," but my throat failed me.

Then the Nagatas amazed me. She whispered a few words. They each took from a small bag she carried, a yellow white flower (I think it was the blossom called *plumeria*). First he, then his wife stepped forward and placed their flower on the largest wreath that stood before the names. They both bowed. Then they walked slowly back across the bridge toward the launch.

I wished for a flower to add to their. Instead, I could only step forward and touch, lightly, the two blossoms they had placed there.



Bill
Brower

Class Notes

926

Eben-Haezer Greyling (M) was honored for 32 years of service while General Secretary for the Sunday Schools of the Dutch Reformed Church in the Republic of South Africa. In appreciation a plaque was installed at the entrance of the Sunday School building. Mr. Greyling has now retired.

V. Wylie Young (b) has published a pamphlet entitled "*Antidote for Madness.*"

928

Elizabeth H. Greyling (b) sends "warm regards to all alumni/ae" from the cottage on the grounds of the Ficksburg Home for the Elderly, to which she has retired with her husband, Eben-Haezer, 1926M, in the Republic of South Africa.

Charles G. Hamilton (b) has completed a study, financed by HEW, on mental health legislation. His recently published book (based on this study, the first by state) is entitled, "*Concerned Leaders: Mental Health Legislation in Mississippi.*"

929

Hungnak Luke Kim (M), once President of Union Christian College in Seoul, Korea, recently served as an appointed representative of American Koreans in negotiations regarding the union of North and South Korea. Last June he visited Pyongyang, the capital of North Korea, which is his home town. Dr. Kim was invited to a luncheon given by the President of North Korea, where he was asked to give the blessing.

Harnerd M. Luben (b) is serving as interim pastor since retiring from overseas missions administration.

932

John C. Corbin (B) is Assistant Minister at the Palm Harbor Church, Florida.

933

Edward V. Boszormenyi (M), Minister since 1955 of a Reformed congregation in Hodmezovasarhely, Hungary, has published papers on the history of suicides in

Hungary in *Demografia*, in the section "Essays in Historical Statistics, 1977." The basis of these papers was extensive research of church registers of the 19th century.

John T. Galloway, Sr. (B) has completed his interim pastorate at Indiana, Pennsylvania, and returned to his home in Berwyn, Pennsylvania.

1934

Clem E. Binnering (B) received a Distinguished Alumni Award from Centre College of Kentucky at the annual Alumni Recognition Luncheon held last October at college homecoming. This January he announced his decision to retire as Pastor of the First Presbyterian Church of Ft. Lauderdale.

1936

George Borthwick (b) is Stated Supply of the Cutchogue Church in New York.

1940

William P. Gross (B) has retired from the First Presbyterian Church, Willoughby, Ohio, after serving there for 41 years.

1941

James H. Bell (b), executive for Lake Huron Presbytery since 1973, has announced his retirement, effective January, 1982.

Herbert C. Tweedie (M) has completed his work as Stated Supply at the Mission United Church of San Francisco. He is currently Minister of Visitation at Calvary Church, San Francisco.

Chuzo Yamada (M), formerly General Secretary of the National Christian Council in Tokyo, Japan, and now retired, traveled to the United States last

summer to attend the World Methodist Conference meeting in Hawaii. While in America, he stopped in Princeton to visit the Seminary campus for the first time in 20 years and present a gift to Dr. McCord in gratitude for his year of study here.

1942

Frederick J. Allsup (B) has retired from the pastorate of the First Presbyterian Church, Fairfield, Connecticut. He will reside in Hamburg, New Jersey.

Russell M. Kerr (B) was presented with a memory quilt in honor of his 29th anniversary as Pastor of the Philadelphia Presbyterian Church of Mint Hill. A project begun two years ago by the women of the Philadelphia Presbyterian Church, the quilt catalogued the history of Kerr's life, interests and ministry.

Samuel H. Moffett (B) received an honorary Litt.D. degree from Yonsei University, Seoul, Korea, last May. He was decorated by the government of Korea with the Order of Civil Merit and the Peony Medal in August.

Harlan H. Naylor (B) has been honorably retired by the Presbytery of Great Rivers. He and his wife, Mabel, live near Morning Sun, Iowa, within sight of the very house in which he was born.

1943

James R. Bell (B) writes of his retirement that he and his wife are cruising through the Panama Canal with friends. They plan to go to the Netherlands this spring.

Gordon M. Ruff (B) has retired from active missionary service in India and Nepal. He will serve as part-time Parish Associate of the Red Clay Creek Presbyterian Church, Wilmington, Delaware, and

Weddings

George R. Taylor (74B) and Gretchen M. Padgett
Mark P. Thomas (80B) and Holly M. Williams

Births

Anne B. to John G. Gibbs (66D) and his wife, November 29, 1981
Margot C. to William K. Conrad (67B) and his wife, September 12, 1981
Mark B. to Theodore S. Atkinson (69B) and his wife, September 24, 1981
Jessica A. to Paul A. Marmon (72U) and Bonnie, September 13, 1981
Kristi J. to Thomas J. Baughman (74B) and Elsie, November 15, 1980
David B. to Bruce C. Smith (74B) and Elizabeth, October 6, 1981
Griffin G. to Elizabeth B. Bacon (75E) and her husband, January 1, 1981
E. Steven, Jr., to E. Steven Ayers (76B) and his wife, May 29, 1981
Jennifer L. to Bradley A. Brown (76B) and Jane, July 31, 1981
Emily L. to Thomas J. Thornton (76B) and his wife, March 24, 1981
John W. to John A. Dearman (77B) and his wife, June 12, 1981
Kathryn A. to John K. Norrie, Jr. (79B) and Jeanne, June 28, 1981
Emily L. to Kelby K. Cotton (80B) and Lyn, September 16, 1981
Christopher P. to Mark L. Hamner (80B) and his wife, October 14, 1981

Ministering To The Washington World

*U.S. Senate Chaplain,
Richard C. Halverson,
Focuses on Being
'With' His Constituents*

by Barbara Chaapel



Richard C. Halverson (42B) sums up his philosophy of ministry in one sentence, "I feel called to be with men and women at their convenience with no agenda." It is a singularly workable and appropriate philosophy for the position he now holds as Chaplain of the United State Senate.

The seeds of this philosophy were planted much earlier in his life. He grew up believing that the church was primarily for older people, women, and children, the people who "had time for it." Very few of the churches familiar to him ministered effectively to men or to working women. In his first pastorate after graduation from PTS, a church in Coalinga, California, women in the congregation continually asked him to "get their husbands into the church." Halverson set this as a goal and began to redefine his style of ministry.

"I decided that I couldn't improve on Christ's strategy, and so I began by deliberately devoting myself to 12 men," he reflects. "Mark 3:14 is the text I chose as a basis for my ministry—'and he ordained twelve that they should be with him . . . '—and I focused on the word 'with.' Implicit in the word 'with' are support and

koinonia." Halverson began to meet with these men informally, at breakfast or lunch, in their places of business, to listen and to answer questions they had about the church.

Soon he and members of the congregation agreed that this work—"spending time with people" in the name of Christ—represented a special call to ministry, so he resigned and accepted a staff position at the First Presbyterian Church of Hollywood, California. There he worked with couples as well as with businessmen and women, again meeting in small groups opening the time with a reading from Scripture, counting on the spirit of Christ to be present in the talking and listening. "I developed a tremendous relationship with the laity. They ministered to me as much as I to them," he recounts. "I never had an agenda for these meetings, intending a ministry that would be unstructured to be 'with' people where they are. Each group generated its own agenda."

Often these small groups of lay persons gathered with Halverson over lunch or breakfast, convenient times during the work day. Hearing of this model, Abraham Vereide, founder of the prayer break-

last movement, visited Dick in Hollywood and invited him to come to Washington, D.C., to work with International Christian Leadership. While in Washington, he was called to be Pastor of the Fourth Presbyterian Church, a position he held until 1981.

It was during this pastorate that Dick Halverson deepened the acquaintance with the US Congress that began in his association with the prayer breakfast movement. "I developed an attitude of respect toward the Hill. As Pastor of Fourth Church, I urged the congregation to feel a tremendous sense of accountability for the world, a responsibility to the society outside the walls of the church. Representatives and Senators were exercising such responsibility in the world daily and the church surely had a ministry to and with that world. Senator Mark Hatfield was a good friend and often attended Fourth Church, and I had profound respect for the seriousness with which he approached his work in the Senate."

When Dr. Edward Elson (then Senate Chaplain) retired, Halverson was asked if he would be interested in the job. "I had never really thought about it," he says. "I was so happy in Fourth Church. But after much prayer and discussion with my family, I decided to accept the call. It seemed to fulfill my original goal of being free to be with people when and where they are with no agenda."

As Chaplain, Halverson is an elected officer of the Senate. The 6,500 people in his "congregation" include Senators and their families as well as the Senate office and committee staffs and their families. His responsibilities, as he sees them, are to people rather than to programs. Much of every day he spends in pastoral visitation, talking with Senators on the floor and in the gallery, conversing with the Capitol police, the doorkeepers, elevator operators, office staff, at times even reporters in the press room. Once a month he meets with officers in the Capitol.

His office hours are busy with people dropping in and calling on the telephone. But perhaps the one activity with which most people associate the Senate Chaplain is giving the prayer which opens all Senate meetings. As recorded in a statement by Senator Robert C. Byrd in the Congressional Record, June 25, 1980, the office of Senate Chaplain began because the Founding Fathers of the country believed God guided the destinies of nations. Byrd traced an "unbroken thread of spiritual awareness" through the delib-

erations of the legislative bodies of the country. It is an indication of the importance of that spiritual awareness that the Senate opens its daily sessions with prayer. The tradition dates back to the Continental Congress meeting in Philadelphia, in 1774, before the Senate and the House even existed. The first Senate Chaplain, the Reverend Samuel Provoost was elected in 1789. Since then, Halverson is the 50th man to fill this office, and the fifth from Princeton Seminary.

Of his own prayers, Halverson says, "they must be limited to two minutes by the action of a bipartisan committee." (The Reverend Peter Marshall, former Senate Chaplain once remarked, "I find that the Senators appreciate my prayers in the inverse ratio of their length.") "I never used to believe in written prayers, but now I find them very challenging. My biggest temptation is to speak to the Senate and not to God in the prayer." Twice a month by Senate rule the Chaplain may invite a guest minister to give the prayer. Often clergy from Senators' constituencies are invited. During Mr. Elson's chaplaincy, the first woman minister was invited to pray in the Senate, and later the first nun and the first American Indian shaman, an 83 year old Sioux who brought his peace pipe.

Asked about his strongest impression of the Hill, Halverson states firmly that people there in general have greater integrity and take responsibility for life in community more seriously than any other group of Americans he has known. Most Senators are men and women of religious faith, spanning Judaism, Catholicism, Mormonism, Eastern Orthodoxy and most major Protestant denominations. Halverson believes that people like Senators Hatfield and Harold Hughes and former President Jimmy Carter helped to create a climate of religious openness in the federal government and made it more respectable for persons in public life to speak openly of their faith.

Walking through the corridors of the Senate office building with Dick Halverson, seeing him stop to greet Senators and staff people who clearly know him as pastor, one recognizes a person whose gifts are well used and reflected in his ministry. In his words, he likes to imagine his life as a jigsaw puzzle, and with this call to be Senate Chaplain, the last piece is in place. Representing the Church of Jesus Christ in the culture, caring for and with individuals where they are, is his vision—dreamed, worked toward and, now, lived.

as interim Executive Director of the Delmarva Ecumenical Agency, also in Wilmington.

1944

C. Sheldon Hastings (B), Minister of the Erskine Presbyterian Church, Ottawa, Ontario, won second prize for his lyric poem, "The Vine," in a contest sponsored by the Canadian Authors' Association, Ottawa Branch. The Canadian *Presbyterian Record* has published his poem.

Edward C. McCance, Jr. (B) retired from active ministry last October to do public relations for Harrison Enterprises of Jacksonville, Florida.

Andrew O'Connor (B) has been named Pastor Emeritus of the First Presbyterian Church, Springville, New York.

1945

Charles A. Loyer (B) has retired from the pastorate of the Westminster Presbyterian Church, Olympia, Washington, effective December 31.

John P. Martin (b) has been honorably retired from serving the Homes of Huntingdon Presbytery in Pennsylvania.

Arthur H. Trois (B), former executive of the New York City Presbytery and until recently with the YMCA in Brooklyn, has been honorably retired by his presbytery.

1947

Mark R. Laaser (B) received his Ph.D. from the University of Iowa last May. He is the Director of the Holistic Health Center in Hinsdale, Illinois. He will continue his two part-time faculty appointments—one at Chicago Theological Seminary and the other at Rush Presbyterian-St. Luke's Medical School as Assistant Professor of Religion and Health.

1948

J. Leslie Inglis (B), after 11 years as Chaplain of the Vermont School for Retarded People, has accepted a call as Pastor of the First Presbyterian Church, Chester, New York.

James B. Reid (G) is interim Pastor of the Wabash Avenue Presbyterian Church, Crawfordsville, Indiana.

1949

Agnes Kuentzel (B) has become interim Pastor of the Memorial Church, Lancaster, Pennsylvania.

F. Philip Rice (B) is in private practice as a marriage counselor in Cape Elizabeth, Maine. He is writing books on marriage,

family, and child development. *Morality and Youth* (Westminster Press) is his most recent work.

1950

Stanley A. Goerner (B) celebrated his 30th anniversary as Pastor of Central Presbyterian Church, Longmont, Colorado.

Richard A. Logan (B) has honorably retired from San Gabriel Presbytery. He now lives in Wrightwood, California.

1952

Andrew E. Newcomer, Jr. (M) has begun an interim pastorate at the Moraga Valley Presbyterian Church of California.

1953

William G. Birmingham (B) is interim Pastor of the First Presbyterian Church, Lorain, Ohio.

1955

Douglas E. Bartlett (B) serves as Consultant for the Institutional Lifestyle Change Project of the Program Agency, UPCUSA.

1956

Duncan Brockway (B) is now the Director of Library Services for the Schools of Theology in Dubuque, Iowa, and the College of Liberal Arts of the University of Dubuque.

Betty A. Kurtz Hamilton (E) is currently serving as Pastor of the Valley Presbyterian Church in Hazelton, Idaho.

William J. Mills (B) earned a Master of Science in Financial Services from the American College at Bryn Mawr, Pennsylvania, on October 2, 1981.

Donald M. Stine (B) has recently been appointed Director of the Stamford Counseling Center in Connecticut.

John W. Thomson (B) has moved from Immanuel Church, Cincinnati, Ohio, to the Painted Post Church of New York.

1957

Don F. Flemer (E), Executive Director for South Ohio's National Conference of Christians and Jews, also serves as an Elder of the Bond Hill United Presbyterian Church and the Presbytery of Cincinnati.

Kirk A. Hudson (B) is a member of the UPCUSA Program Agency as of last June. He represents it on the Support Agency. He is also a member of the General Council of the Synod of the Covenant.

Richard C. Rowe (B) has been called as Minister of Pastoral Care at the First Presbyterian Church located in Cranford, New Jersey.

1958

J. Edward Barrett (B) has written *Faith in Focus: A Compact Introduction to Christian Theology* (University Press of America). Scheduled for publication early this year, Barrett's book provides a systematic understanding of Christian doctrines organized around the theme of "God as love."

Theodore A. Blunk (B) has been called from Christ Presbyterian Church, Martinsville, New Jersey, to become Minister of Counseling at the Bay Presbyterian Church of Bay Village, Ohio.

Johan E. Lombaard (M) writes from Bloemfontein, the judicial capital of South Africa, that he is one of five ministers serving the University of the Orange Free State in his parish. He will continue as chairman of the General Synod's commission for youth work.

Roger A. Ruhman (B) has been called to serve as Pastor of the First Presbyterian Church, Quincy, Illinois.

1959

B. Preston Bogia (B), Director of Chaplaincy Services at Topeka State Hospital, has been elected Regional Director of the South-Central Region of the Association for Clinical Pastoral Education, Inc.

Joseph S. Donchez (B), Pastor of the First Presbyterian Church, Vineland, New Jersey, will be the Director of Development for Boggs Academy, Keysville, Georgia.

Paul T. Eckel (B) and his wife served as resource leaders during the week of the worldwide Chaplain Conference at Kirtland AFB, Albuquerque, New Mexico. Dr. Eckel is Pastor of the First Presbyterian Church (PCUS), Atlanta.

Harry F. Petersen, III (M), previously in mission service in Nigeria, is now Chaplain and Bible teacher at the Darlington School of Rome, Georgia.

George H. Spriggs (B) has accepted a pastorate in Jonesville, Michigan.

1960

Richard H. Stearns (B) has moved from Pastor, the Twelve Corners Church, Rochester, New York, to Pastor, the First Presbyterian Church, Greenwich, Connecticut.

1961

Ki-Bum Han (M) is Pastor of the Korean Church of Westchester, New York, meeting in the Huguenot Memorial Church, Pelham.

Christian H. Martin, Jr. (B) writes of the pleasure of hosting 260 AF chaplains,

chapel managers, and their spouses for a worldwide chaplain conference at Kirtland AFB, Albuquerque, New Mexico. The week of professional meetings was convened by AF Chief of Chaplains, Dr. Richard Carr, a United Church of Christ clergyman.

Chris Petrak (B) received his D.Min. degree last May from the Pittsburgh Seminary.

William J. Petz (B) has become Dean of Students at Missouri Valley College as of June, 1981.

Janet B. Shannon (E) is interim Supply at St. Columba Church, Norfolk, Virginia. **Arthur E. Webster (B)** has been called from Vance Memorial Church, Wheeling, West Virginia, to the Webster Grove, Missouri, Church.

Allen B. Yuninger (B) is in his 15th year as religion Instructor and Chaplain at West Nottingham Academy, Colorado, Maryland. He has also completed 20 years of service at the Roch Presbyterian Church in Fair Hill.

1962

William T. Bryant (B), Pastor of the First Presbyterian Church, Greenwood, Mississippi, has been called to be Pastor of the First Presbyterian Church, Nashville, Tennessee.

J. H. Simpson (B) was appointed Director of the Center for Religious Studies, School of Graduate Studies, at the University of Toronto, Ontario, Canada, in July.

1963

Ralph E. Nelson (B), formerly with First Presbyterian Church, Le Mars, Iowa, now at First Presbyterian Church, Newton, New Jersey.

1964

Samuel B. Adams (B), Assistant Pastor at the First Presbyterian Church, Boise, Idaho, has accepted a call to the Cherr Park Church in Troutdale, Oregon.

Charles E. Stenner (B) received a D.Min. degree last May from Methodist Theological School, Delaware, Ohio.

Jerry C. Van Sant (B), under contract to the Agency for International Development, recently returned to Indonesia for an evaluation of the government of Indonesia's Provincial Development Program.

1965

Janice I. Andersen (E) is Director of Children's Ministries at the Fox Chapel Presbyterian Church, Pittsburgh.

On a Wing And a Prayer



Jim Howell on mission in Cessna 180

Jim Howell (54B) resides in Post Falls, Idaho. His ministry brings him to the remote northern Idaho communities of Elk City, Medimont and Coolin. It takes from six to eight hours, depending on road conditions, to reach Elk City by car from Howell's home base in Post Falls. His territory extending from the Canadian border to the Salmon River covers 25,000 square miles—an expanse larger than the whole State of West Virginia. Only 180,000 people inhabit this vast, rugged country, and Jim Howell has had “to take wing” to tend his far-flung flock.

He operates a mobile ministry for the Alaska-Northwest Synod out of a Cessna 180 which speeds him from Post Falls to Elk City in an hour. His first plane was a two-seater, 1938 Aeronca Chief, covered in fabric and glue.” Howell confesses that he would be afraid to fly the plane today. In 1966 donations from the United Presbyterian Men of the Coeur d'Alene Presbytery bought him the Cessna, and this year contributions from the churches of the Inland Empire Presby-

tery have kept the plane airborne. It required a major overhaul after 14 years of service and 1,500 hours engine-time. The plane originally cost Howell \$13,000; the recent bill for repairs amounted to \$7,000.

The plane has enabled Howell to carry the Gospel to widely scattered communities too tiny to support a minister. He has set up Sunday schools in places where children would otherwise never have studied the story of Christ. He recalls pounding nails to build little churches where no more than a dozen worshipers will ever gather.

He admits that he has knocked on doors opened by people with rifles in hand. Living in relative isolation, Howell explains, makes these reticent mountain people wary of strangers. They would warm up when they realized Howell wasn't selling anything, especially religion. He sees his mission as an offer of services to those who would otherwise have to travel great distances for a Sunday sermon, pastoral counseling, or Bible study.

Of his work Howell says, “I like talking to people. I chat with folks at the sawmill, the gas station, the Forest Service compound, and the general store. A new joy comes when they realize God loves them. I've seen it happen so many times. It's just thrilling!”

The northern Idaho mobile ministry is the only call Howell has answered since his graduation from Princeton. Sometimes he regrets the limited scope of his experience, but realizes too that he's doing a job that needs to be done and that many are not called to do. Raised in a city—Buffalo, New York—he declares, “I've had enough of that. I feel useful here.” A member of the Civil Air Patrol and chaplain of the Coeur d'Alene Squadron, Howell also provides emergency relief service in the area by flying people to medical care, and he frequently puts county social agencies in touch with their clients. “Now that I'm in my fifties, I don't suppose I'd move too easy now. But, then,” he adds, “I'm not anxious to move. There's still work to do.”

R. Charles Lewis, Jr. (G) has become a member of the Indonesian Missionary Fellowship. He will be living for a period of time in the mountain city of Batu, Indonesia, while training for missionary work in Central and South Sumatra.

1966

William F. Long (b) is now a Chaplain at Veterans Hospital, Salisbury, North Carolina. He was Pastor of the First Presbyterian Church, Hamlet, North Carolina.

David M. Rogge (B) has been appointed Executive Director of Planned Parenthood of Southwest Florida. He was a delegate to the Florida Conference on Children and Youth.

1967

James E. Layman (E) has been elected to the Board of Directors of the Louisville Presbyterian Theological Seminary, Louisville, Kentucky.

William A. McGaughy (B) has accepted a new call to be Pastor of the Sunrise

Presbyterian Church in Salina, Kansas.

1968

Abigail R. Evans (B) is interim Pastor of the Sixth Presbyterian Church, Washington, D.C.

Ernest G. Olsen (e) has been called to the pastorate of the First Presbyterian Church, Bordentown, New Jersey.

Victor L. Walter (M) is now Pastor of Calvary Mennonite Church of Aurora Oregon.

1970

Jack Layendecker (B) and **Roger C. Harp (73B)** recently hosted the first alumni meeting in Arkansas for Princeton Seminary, which was held at the First Presbyterian Church in North Little Rock.

Lydia M. Sarandan (B) has been called from Covenant Church, West Lafayette, Indiana, to St. Andrew's Church, Newport Beach, California.

John C. Weborg (M) is Associate Professor of Theology at the North Park Theological Seminary in Chicago.

1971

Dwight R. Blackstock (B) is the organizing Pastor of a UPC New Church Development project in Rock Springs, Wyoming.

C. James Dudley, Jr. (B), Funds Developer for Hastings College, has taken similar position at Pikeville College, Kentucky.

Paul A. Leggett (B) has become Pastor of Grace Church, Montclair, New Jersey.

Edwin D. McNamara (B) is now serving the Rockland Community Church, Golden, Colorado.

Margaret S. Ronaldson (B) has been honorably retired by the Cincinnati Presbytery. She now resides in Sun City, Arizona.

Gerald L. Tyer (B) is now serving the Central Presbyterian Church in St. Paul, Minnesota.

John A. Wintringham (B), Pastor of the First Presbyterian Church, Portage, Indiana, has taken a position with the Counseling Service of Greater Milwaukee.

1972

Paul A. Marmon (U) is now Pastor of St. Luke's United Church of Christ, North Wales, Pennsylvania.

1973

Norwood E. Band (B) was featured in the October, 1981 issue of *Atlantic City Magazine* for his work as an educator. Band founded the Bayside School in



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Wickeri Talks With Tsai

In March, 1981, the Reverend Peter W. H. Tsai was part of an eight member delegation of Christians from the People's Republic of China which visited Hong Kong to attend a conference sponsored by the Christian Conference of Asia (CCA) on "Christian Witness in Asia Today." This was the first official visit of Chinese Christians to Hong Kong in more than 30 years and the first opportunity for Christian leaders from China to meet with other Asian Christians. The Chinese Christians, representatives of the Three-Self Movement and the newly established China Christian Council, were warmly received both at the CCA consultation and in subsequent meetings with the Hong Kong Church. Mr. Tsai explains the Three-Self Movement as an organization started by Chinese Protestants in the early 1950s to promote self-government, self-support, and self-propagation in the Chinese church. Together with the newly established China Christian Council, the Three-Self Movement represents the administrative structure of the Protestant Church in China. Whereas the China Christian Council deals with pastoral and intra-church affairs, the Three-Self Move-

ment is more concerned with political matters and church-state relations.

Among the reasons for the interest aroused in this historic visit was the participation of Peter Tsai, a pastor at one of the most revitalized local congregations in China, and a PTS alumnus (47M). Before the delegation returned to China, Philip Wickeri (74B), a UPCUSA fraternal worker, spent the morning with Peter Tsai discussing his studies at Princeton, the life of the church in China over the last 30 years, and the present situation of Christianity in the People's Republic. Wickeri writes, "His soft voice and dignified manner reflected the personality of a Christian whose faith has remained strong all these many years. 'I'm afraid I am not a very distinguished son of Princeton,' Tsai said with characteristic modesty." But Wickeri, convinced that fellow PTS alumni/ae would be interested in Tsai's history, has written the following account of Tsai's remarks.

"I came to Princeton Seminary in 1946," recalls Tsai, "and spent a year there, majoring in ecumenics and studying under Drs. Hromadka and Mackay. Dr. Mackay was my thesis advisor, and he encouraged me in my interest in developing an understanding of worship in rural churches appropriate for China. My belief was that the Chinese church should have its own worship life, an indigenous theology. I think that Dr. Mackay was satisfied with what I wrote, and I have never forgotten the importance of ecumenicity which I learned from him. Ecu-



Peter Tsai

menicity is essential for the existence of the church in the world."

"I also learned a lot from Professor Hromadka, taking three courses under him. I frequently visited him at his home, for he was very friendly and caring, especially for foreign students. It was right that he returned to Czechoslovakia a few years after my study in Princeton. That is what he had to do as a Christian and as a patriot. In 1954 he visited China with Bishop Peter of Hungary, and I accompanied them. I was happy to have been able to translate the sermon of my former professor at my own church in Hangzhou."

Peter Tsai has fond memories of his year at Princeton, during which time his wife, Eleanor, was a student at Westminster Choir College. But while they were here great changes were taking place in China, and in less than two years after their return, Mao Tse-tung declared the founding of the People's Republic in Beijing. As it turned out, the church was totally unprepared to deal with the new situation.

"At the time of Liberation (1949), we were in Suzhou doing Christian work. We really didn't know what was going on and had no idea what the situation of Christianity would be. We assumed things would go just as before, and were not prepared for the changes that took place. Some of our work could not be continued, not because the government was anti-Christian, but because in the new society there was no longer the need for the church to run schools and hospitals."

"Before Liberation, we Christians knew very little about being Chinese. We spoke a great deal about loving one's neighbor, but not at all about loving one's country. And yet, throughout Scripture, most of the prophets, priests and kings whom Christians admire were patriotic. We Chinese Christians, however, feared the new society. We resisted it. It was as if we were living in another world, a kingdom within a kingdom."

"Under these conditions, how could we continue to preach the gospel? In the ensuing years, we needed first of all to show that Christians could also love their country. We loved the church, but we loved our country too. We had to learn to seek common ground with the Chinese people. For only then would Christian faith be able to bloom more easily in the hearts of others. My experience over these thirty years as a Christian minister has shown me that to work effectively one must be broad-minded and maintain an especially deep concern for what is going on in the society. We must partici-

pate in political life in a way which is in harmony with biblical truth."

As Christians came to identify themselves with socialist reconstruction in China, they saw that they could also enjoy the freedom of religious belief. As Tsai explains, "The policy of religious freedom is practiced by the Communist Party so as to unite the people for the purpose of building a better country. The principle of 'seeking common ground while reserving differences' holds true for religion as well as politics, and enables respect for people's religious faith. We are convinced of the sincerity of our government in implementing this policy. The government, on the whole, has given assistance to us in solving problems related to the legitimate rights of church bodies."

The religious policy, however, was overturned during the "ten calamitous years" of the Cultural Revolution (1966-1976). According to Peter Tsai, this "caused incalculable loss to the country and to the church. Religious freedom was violated. But now the original policy is being restored and implemented—through the return of church buildings and the payment of compensation for financial losses."

The Cultural Revolution, now commonly referred to as the ten years of turmoil, was difficult for religious believers, intellectuals, and many Party members as well. But the church continued to function during those years, as people gathered in their homes for worship and Bible study. "I saw during this time," Peter Tsai observed, "that my own faith was weaker than that of lay Christians. It is now they who have become the motivation force of our church. We wouldn't have survived without the laity during the Cultural Revolution. We were weak, but they continued to do evangelistic work. We were pushed forward by our congregations. God was still at work during this time. We saw the Holy Spirit active in our midst. As a result, more layworkers now share in our ministry. Clergymen today work with laypeople wholeheartedly."

Peter Tsai's Drum Tower Church in Hangzhou is a good example of the active participation of Christians in the life of the church in China today. Formerly a Presbyterian Church, it is now fully ecumenical, as are all churches in the post-denominational period of contemporary Chinese Protestantism. The church had an original seating capacity of 400 to 500, which was expanded to 800 when it reopened for public worship two years ago.

But regular attendance is now estimated at more than 1,000 at *each* of its three Sunday services. Besides regular worship there are weekly Bible studies, a choir conducted by Eleanor Tsai, and training programs for home worship gatherings in and around Hangzhou. Peter Tsai divides his time between the Drum Tower Church, where he preaches once a month and conducts Bible study, and the provincial Three-Self Committee, of which he is chairperson.

"We have a lot to do," he sighs. "We must repay our debt to the church for the past ten years when it was closed down. We must do the work of two years in one year. But we believe in the eternity of the church as much as we do in the eternity of God. To doubt the future of the church is to doubt God himself. This is our faith, and the measure of our trust in the power of God."

As our conversation drew to a close, I asked Peter Tsai what he wished to say to his fellow alumni/ae from Princeton Seminary. Speaking with a deep and steady voice he replied, "I learned a great deal at Princeton, for which I am thankful. I would especially like to thank those who taught me theology, and particularly Dr. Mackay, whom I understand still live near Princeton. Our Chinese theology is only just beginning. In the past, we had no theology of our own; it was all imported. Our theology now is still quite conservative—not otherworldly or individualistic, for it encompasses social life—rather conservative and biblical. Of course this means that we are also opposed to exploitation and oppression. Secondly, we would like to thank Christians overseas who are concerned about the church in China. We are grateful for all your prayers which have helped sustain us over the past years. We hope that you will continue to pray for us, and that you will try to understand us. Finally, let me say that the church in China is now a *Chinese* church. We can never again be identified as a foreign religion. This means that we will not again rely on missionaries or overseas support to do our evangelistic work. It would be wrong for anyone to try to set up relationships as they were in the past."

The life and work of the Rev. Peter Tsai exemplify the type of Christianity which is now taking root in Chinese society. "Compared with churches in some of our neighboring countries," he reflects, "the church in China is only a small one. But we are grateful to God that he loves us and looks after us just the same."

Rice Sketches Ambience From Tour Of Five Cities

Dr. Ronald B. Rice (61B), Pastor of the First Presbyterian Church in Centralia, Washington, traveled to China last March with his family. While there he visited five cities and attended Christian services of worship in Shanghai and Nanjing.

Of great interest to Dr. Rice was the opportunity to observe the health of the Christian community in China. He found that after almost 30 years of pressure and persecution, Christians in the People's Republic are enjoying new freedom to worship and a resurgence of interest in the Gospel. Closed when the Cultural Revolution began in 1966, churches have reopened in the last two years, with over 80 now holding regular worship services.

Dr. Rice reports, "In Shanghai, the famous Mo-an Church was jammed with 1,500 to 2,000 worshippers for the 9:30 service; as soon as that service was over, the next crowd began to file in and by 10:30 every seat was taken for the 11 a.m. worship. The beautiful stained glass windows had been smashed and the organ destroyed by the Red Guards, but, bundled against the cold, the Chinese came, grateful to have the opportunity to worship." The Protestant Church in Nanjing, a city of over 3½ million, where many

Christian missions had been established prior to 1949, met in temporary quarters, hoping to move into the repaired church building by Easter and receive the 50 new communicants prepared for baptism. Nanjing is also the home of the Nanjing Theological College, which opened after the first of last year. The training of new pastors is a pressing need in China because so many Christian leaders died during the years when persecution was common.

The Rices also reported house churches springing up throughout the countryside. When the government merged all Protestant denominations into one official church in 1949—the Three-Self Movement—many Christians started the house church as an alternative community for worship and study. Such communities continue to grow, even though Chinese Christians still make up less than one percent of the population. Much has been written recently of the spiritual hunger in China, yet the Rices returned convinced that evangelism in that country must and should be done by the Chinese, preserving the freedom and space needed for genuine self-development of the Chinese church.

(Continued from p. 18)

Northfield where students learn at their own speed. He is the author of books and essays on alternative educational methods.

Robert E. Boenig (B) has been appointed Assistant Professor of English at Penn State University, Pennsylvania. **Andy Boer (B)** is Stated Supply at the Westminster Church in Camden, New Jersey.

raig R. Dykstra (B), promoted to Associate Professor at the Louisville Presbyterian Seminary, published his first book in November. That work is entitled, *Vision & Character: A Christian Educator's Alternative to Kohlberg*.

Iniel G. Grandstaff (B) has moved from Springwood Church, Whitsett, North Carolina, to the Trinity Church of Harrisonburg, Virginia.

Eger C. Harp (B) and **Jack Layendecker (B)** recently hosted the first alumni/ae meeting in Arkansas for Princeton Seminary, at the First Presbyterian Church in North Little Rock.

ugh A. MacKenzie (B) was commissioned in September of 1981 as Chaplain U.S.A. Reserve.

Yshiaki J. Yui (M) is serving as Pastor of the Nagatsuta Church in Yokohama,

Japan. He writes that he is teaching Greek, Old Testament History, and New Trends in Old Testament Studies at the Tokyo Christian Theological Seminary.

1974

David H. Hicks (B), Chaplain in the U.S. Army, was recently promoted to the rank of Major.

Stephen J. Mather (B) has resigned as Associate Pastor of Trinity Church, Tucson, Arizona, to do graduate work at Princeton Seminary.

Jeffrey I. Myers (B) is Pastor of the Clear Fork Presbyterian Church in Colcord, West Virginia. Mr. Myers' ministry is part of the West Virginia Mountain Project of the Synod of the Trinity.

John A. Patton (M) and his wife of Ballymoney, Northern Ireland, are now working at the Auki Hospital in the Solomon Islands, South Pacific.

Kenton W. Smith (B) is Assistant Pastor of the Bel Air Church of Los Angeles.

1975

Clifford C. Cain (B) has moved from College Minister at Muskingum College to College Minister and Assistant Professor at Franklin College, Indiana.

Douglas K. Fletcher (B) has been called to become Associate Pastor and Minister

of Education of the First Presbyterian Church, Tulsa, Oklahoma.

William F. Keesecker (G), who has been interim Pastor, First Presbyterian Church, Oklahoma City, Oklahoma, has been called to be Pastor of that Church.

1976

Chang Eiu Ahn (G) has been installed as Pastor of the Korean Central Church, Queens, New York.

Thomas J. Thornton (B) has been called by the Presbytery of Beaver-Butler to be Organizing Pastor for New Church Development in Cranberry Township, Pennsylvania.

1977

Thomas D. DeBree (B) has been called from Assistant Pastor, the First Presbyterian Church of Ardmore, Pennsylvania, to be Pastor of the Chester, Virginia, Church.

Kim Chuan Goh (M) is now serving the Chinese Presbyterian Church in Victoria, British Columbia, Canada.

Young-Ihl Kim (M) completed his Ph.D. work (majoring in Old Testament) at Drew University last May. He has been ordained at the Presbyterian Church of Madison, New Jersey, and has begun parish ministry at the First Korean

Church of the United Church of Christ, Cambridge, Massachusetts.

Charles M. Kuner (B) is interim Pastor of the First Presbyterian Church, Kouts, Indiana.

Paul E. Luthman (B) has been called from Associate Pastor, the First Presbyterian Church, Columbus, Georgia, to be Pastor of the Gregory Memorial Church, Prince George, Virginia.

Stacy D. Myers, Jr. (p) has become interim Pastor at Temple United Methodist Church, Pottstown, Pennsylvania.

Howard C. Smith (B) is Pastor of the Clymer and Penn Run Churches, Clymer, Pennsylvania.

Sandra Lee Larson Sohn (B) is interim Pastor of the First Presbyterian Church, Cottage Grove, Oregon.

William M. Steinbrook (B), Assistant Pastor, Bryn Mawr, Pennsylvania, will now serve as Pastor at the Covenant Church of Atlanta, Georgia.

1978

Richard D. Carriker (B) attended the National School of Bank Investments sponsored by the American Bankers Association at the University of Illinois in June and became an Assistant Money Market Trader at First Union National Bank in September. He has also been elected a deacon of Sardis Presbyterian Church in Charlotte, North Carolina.

Julia A. Fuller (B) has been installed as Pastor of the Church of the Eternal Hills in Granby and Fraser, Colorado.

Austin J. Joyce, Jr. (B) has been received by the Philadelphia Presbytery to be Director of Wellspring, an organization for young adults.

Christopher M. Lenocker (B), formerly Assistant Pastor, Community Church, San Juan Capistrano, California, is now serving Fox Chapel Church, Pittsburgh, Pennsylvania.

1979

Marcia Myers (B) was ordained last year.

"The ancient languages are the scabbard which holds the mind's sword" (Goethe).

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She is serving as interim Pastor of the Marsh Fork Presbyterian Church in Whitesville, West Virginia. Mrs. Myers' ministry is part of the West Virginia Mountain Project of the Synod of the Trinity.

Richard C. Rash (M) is serving the Pleasant Valley Methodist Church in Altoona, Pennsylvania.

1980

Charles F. Bogar (B) has received a call to be Assistant Pastor, the First Presbyterian Church, Muncie, Indiana.

James E. Brazell, Jr. (B) has been ordained and called to serve the Kinde and Chandler Churches in Michigan.

Gary R. Durfee (B) is Pastor of Kirkwood Church, Kannapolis, and Flow-Harris Church, Concord, North Carolina.

Sally Wilkinson Gilbert (B), after attaining advanced status as a chaplain in a C.P.E. Program near Chicago, was ordained October 16, 1981, and has begun a team ministry with her husband, John. She serves as Assistant Minister for Christian Education at the First Presbyterian Church of Pittsford, New York.

Ernest E. Hunt, III (P) will have his D.Min. thesis, "Sermon Struggles," published in the spring of 1982 by Seabury Press.

1981

Karen A. Blomberg (B) was installed as Assistant Pastor of the Presbyterian Church of Toms River, New Jersey.

Hoyt A. Byrum (B) has been called as Associate Pastor to Covenant Church, West Lafayette, Indiana.

Douglas G. McClure (B) will serve as Associate Pastor of the Milwaukie Church, Oregon.

Hugh J. Matlack (B) has been installed as Pastor of the First Presbyterian Church of Glassboro, New Jersey.

Douglas R. Nettleton (B) was ordained by the Presbytery of Lake Michigan, September 20, 1981, to the gospel ministry in the United Presbyterian Church in the USA. He has assumed the position of Pastor of the Riverside United Presbyterian Church, Buffalo, New York.

Paul Rack (B) has been called to the pastorate of the First Presbyterian Churches of Covington and Westville, New York.

Mary E. Summers (B) is serving as Chaplain (lieutenant senior grade) in the U.S. Navy on active duty aboard the U.S.S. Frank Cable. From her initial counseling sessions, she concludes that her "life won't be dull here."

gifts

In memory of:

The Reverend Dr. Arthur M. Adams to the Arthur M. Adams Scholarship Endowment Fund

Mary E. Armstrong to the Mary E. Armstrong Memorial Library Book Fund

John Rea Bamford to the Education Fund

Edward M. Butler to the Education Fund

Edward J. Croot to the Scholarship Fund

Ernest Foos to the Ernest and Iris Foos Memorial Scholarship Endowment Fund

Mollie E. and Samuel G. Haslett to the Scholarship Fund

Dr. Lefferts Loetscher (Class of 1928) Professor Emeritus, Princeton Seminary, toward the purchase of books in

American Church History for Speer Library

Mrs. Anna K. Manpai and Dr. William F. Wefer (Class of 1922) to the Reverend

Dr. Orion C. Hopper Memorial Scholarship Endowment Fund

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Raymond C. Walker (Class of 1910) to the Education Fund

Jimmy Wilson to the Scholarship Fund

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Dr. William R. Johnston (Class of 1942) to the Scholarship Fund

James Richard Neumann (Class of 1982) to the Education Fund

The Reverend Mary E. Samples (Class of 1980) to the Education Fund

In recognition of:

The 44 years of ministry of Dr. Paul Louis Stumpf (Class of 1930) as Pastor

of the First Presbyterian Church of Arlington Heights, Illinois, to the Scholarship Fund

In appreciation of:

Philip Rodgers Magee (Class of 1952) for the beautiful help he recently gave

when our need was great to the Philip Rodgers Magee Scholarship Endowment Fund

Obituaries

Ernest E. Eells, 1917B

Died November 30, 1981, at the age of 69. A resident of Florida Presbyterian homes in Lakeland, Mr. Eells served churches in New York and Pennsylvania. He was on the Board of Directors of Auburn Seminary and was a Chaplain in the US Army for 27 years, serving actively throughout WWII. He is survived by his wife, Florence Wilson, two sons and six grandchildren.

Donald W. Carruthers, 1922B

Died October 21, 1981, at the age of 89. Mr. Carruthers was Secretary for Princeton in Peking, China, 1915-1919. He then served as University Pastor at Penn State for 30 years until his retirement in 1952. He was Stated Supply for 13 years at Bethel Church, Petersburg, Pennsylvania. A daughter and a son survive him.

Thalmers H. Goshorn, 1923B

Died November 25, 1981, at the age of 58. As parish minister, Mr. Goshorn served churches in Maryland and Pennsylvania. He retired as supply Pastor, Brookdale, Virginia, in 1967. He was a resident of Lonaconing, Maryland.

Joseph B. Livesay, 1923B

Died June 9, 1981, at the age of 85. Mr. Livesay served as a missionary in Korea for 14 years. He was Mission Director of the Christian Student Center in the Philippines. Returning to the United States in 1945, he served as Pastor of the Presbyterian Church of the Riches, Long Island, New York. He resided in Waynesboro, Virginia, since retirement in 1961.

Boyd S. Buffat, Sr., 1926b

Died August 8, 1981, at the age of 84. Mr. Buffat was Stated Supply of four churches in Tennessee. He later served as pastor at the Centralia and First Presbyterian Churches of Illinois. He retired in 1966 from the First Presbyterian Church of Cobden.

John H. McComb, 1927B

Died September 16, 1981, at the age of 83. Retired Pastor of churches in New Jersey, Maryland, New York, and Texas, Dr. McComb was author of eight books of sermons and Bible expositions. His last book, *Looking Up—Looking Back*, an autobiography, was released a year ago. He was a regular preacher on the radio program, "The Bible Truth Hour," in New York City for nine years and in 1965 helped found Dallas Independent Presbyterian Church, now North Dallas Presbyterian Church, where until his retirement in 1974, he served as Pastor. He is survived by his wife, Ruth; a son, John; and a daughter, Mary.

William H. McCorkle, 1929M

Died July 1, 1981, at the age of 81. Beginning as Student Pastor of the First Presbyterian Church, Knoxville, Tennessee, Dr. McCorkle was called to serve pastorates in Kingsport and Bristol, Tennessee; St. Louis, Missouri; and Raleigh, North Carolina. He was Secretary for the Division of Evangelism PCUS and Moderator of the General Assembly PCUS. During WWII Dr. McCorkle served as a naval Chaplain.

Thomas S. Cobb, 1931B

Died November 10, 1981, at the age of 78. Dr. Cobb served as Stated Supply in Matawan, New Jersey. He was then called as Assistant Pastor of the Madison Avenue Church, New York City, and later served for many years as Foreign Director of the International Film Foundation.

James Dunlop, 1932b

Died June 8, 1981, at the age of 75. Born in Ballymena, County Antrim, Northern Ireland, he earned a Doctor of Divinity degree at Dublin University. Dr. Dunlop was Pastor of Oldpark Church, Belfast, for 44 years, and Moderator of the General Assembly of the Presbyterian Church of Ireland. He retired as Senior Pastor of Oldpark Church in 1979.

Raymond P. Sharp, 1935B

Died August 7, 1981, at the age of 74. Mr. Sharp was in parish ministry for almost 40 years. His pastorates included churches in six states. The Accomac Church of Virginia was his last charge, from which he retired in 1974.

Vernon P. Martin, 1938B

Died September 12, 1981, at the age of 71. Dr. Martin retired from Parkview Church, Reynoldsburg, Ohio, in 1975

after ten years as Pastor. Previously, he served in Batavia, Cincinnati, and Westerville, Ohio; and Wilksburg, Pennsylvania.

William C. Thomas, 1947G

Died May 14, 1981, at the age of 66. Mr. Thomas was a former secretary of Intervarsity Christian Fellowship. The Lafayette-Orinda Church in California was the last of three churches he was called to pastor.

D. Glenn Campbell, 1948M

Died July 22, 1981, at the age of 62. Born in Ontario, Canada, Dr. Campbell served four churches in his native land during his parish ministry. He was awarded an honorary Doctor of Divinity degree from Presbyterian College, Montreal, in 1968. He served the last 15 years of his ministry as Pastor of Elmwood Presbyterian Church, London, Ontario. His wife, Marion, survives him.

Elizabeth Downs Wiggins, 1950E

Died October 2, 1981, at the age of 60. Born in Germantown, Pennsylvania, Mrs. Wiggins was Director of Religious Education at the Trinity Church in Clifton Heights. She is survived by her husband.

George H. Spriggs, 1959M

Died November 21, 1981, at the age of 47. Formerly the Executive Director of Mayer Chapel Neighborhood Services, Indianapolis, Indiana, Mr. Spriggs recently left his position as Associate Executive Presbyter of Kansas City Union Presbytery to take a pastorate in Jonesville, Michigan. He is survived by his wife, Elizabeth Reed, and two daughters.

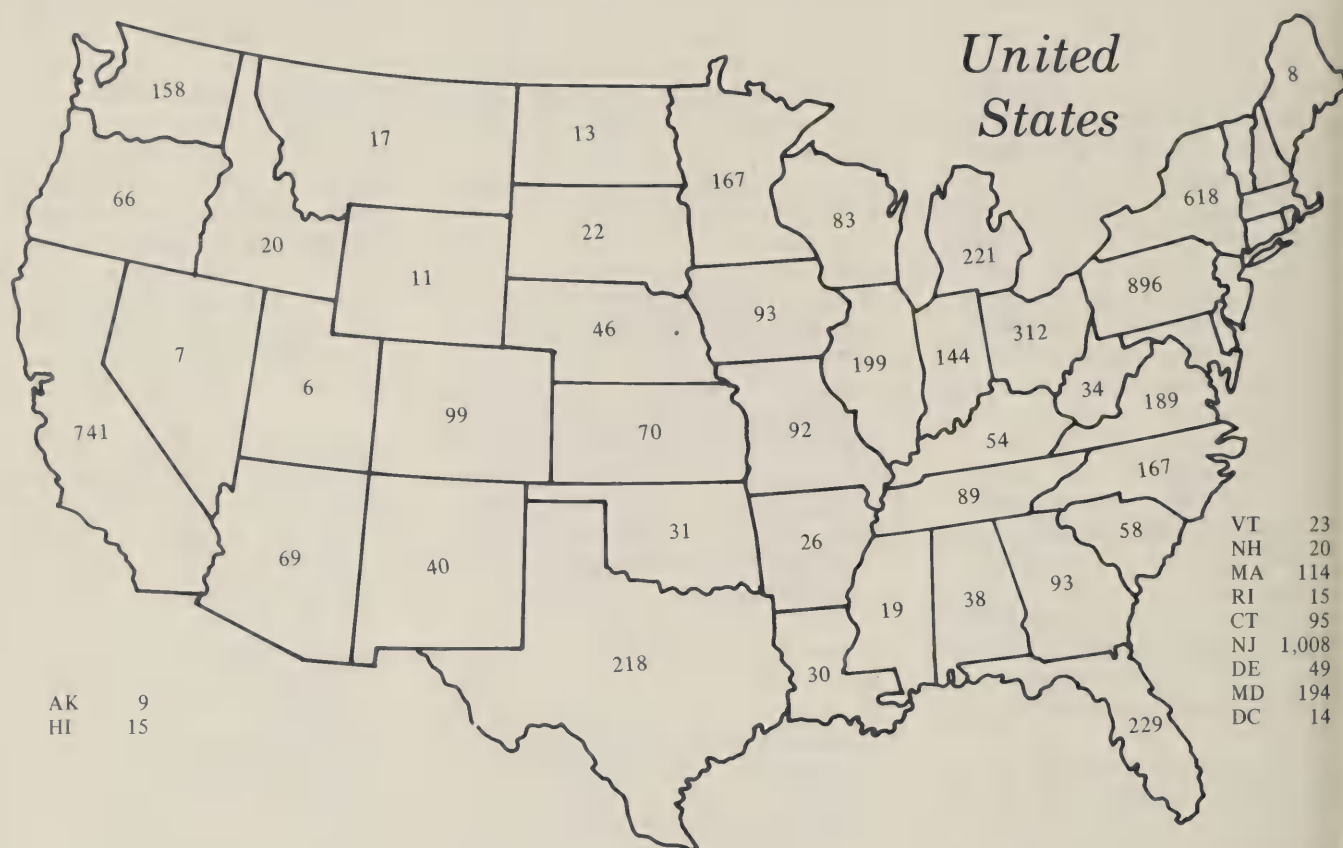
Richard A. Grear, 1966B

Died November 17, 1981, at the age of 40. He was Pastor of the Immanuel Presbyterian Church of McLean, Virginia. He also served the Brunswick Church of Troy, New York, and the First Presbyterian Church of Albany.

George H. Outen, 1969M

Died December 24, 1980, at the age of 51. Ordained in the United Methodist Church in the Delaware Conference, Mr. Outen served as Pastor of the Tioga and Haven Memorial Churches of Philadelphia. He was Assistant General Secretary of the Board of Evangelism and Executive Coordinator of Discipleship Resources in Nashville, Tennessee. He was last known to serve as General Secretary of the Board of Church and Society in Washington, D.C.

Alumni/ae Placement



International

Canada 172	Switzerland 14	Argentina 5	Italy 3	Belgium 1	Nepal 1
Japan 51	Thailand 13	Cameroon 5	Peru 3	Belize 1	Netherlands Antilles 1
South Africa 49	Costa Rica 12	Colombia 5	Romania 3	Borneo 1	New Guinea 1
Korea 48	Kenya 12	Ethiopia 5	Western Samoa 3	British Virgin Islands 1	Nicaragua 1
India 42	Jamaica 11	Nigeria 5	Zaire 3	Bulgaria 1	Oman 1
Scotland 39	Philippines 11	Pakistan 5	Chile 2	Denmark 1	Paraguay 1
Northern Ireland 35	Egypt 9	Singapore 5	Cyprus 2	Haiti 1	Portugal 1
West Germany 35	France 9	Venezuela 5	Finland 2	Honduras 1	Spain 1
Brazil 34	Hong Kong 9	Bahamas 4	Guyana 2	Ivory Coast 1	Sudan 1
England 34	Ireland 9	Czechoslovakia 4	Madagascar 2	Lebanon 1	Sweden 1
Australia 31	Mexico 9	Greece 4	Panama 2	Libya 1	Tanzania 1
Indonesia 17	Cuba 8	Norway 4	Rhodesia 2	Malawi 1	Trinidad 1
Republic of China (Taiwan) 17	Hungary 8	Ghana 3	Uganda 2	Montserrat 1	Uruguay 1
New Zealand 16	Sri Lanka 8	Guatemala 3	Afghanistan 1	(West Indies) 1	Wales 1
	Netherlands 6	Iran 3	Austria 1	Mozambique 1	Zimbabwe 1

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January 28, 1982

To the Alumni/ae
Princeton Theological Seminary:

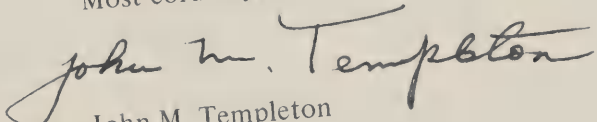
At the winter meeting of the Board of Trustees last Tuesday, Dr. McCord announced his intention to retire as President of the Seminary and Professor of Theology, effective August 31, 1983.

We all realize the challenges that lie before theological education in the years ahead and know the importance of an orderly succession in the presidency of our institution. The Board, therefore, moved immediately to the appointment of a search committee of Trustees to survey the field of possible candidates for the position and, at an appropriate time, to make a specific recommendation to the full Board. The committee is under the chairmanship of Mr. Johannes R. Krahmer, an attorney from Wilmington, Delaware, and a member of the Westminster Presbyterian Church of that city.

No single committee possesses in itself all of the knowledge required to comprehend the needs of the Seminary over the next decades, and no single committee is in itself aware of all the qualified persons who should be considered as candidates for the presidency. We invite, therefore, and would very much welcome the thoughtful suggestions of alumni/ae of the Seminary. All such suggestions should be sent directly to Mr. Krahmer at his office, Box 1347, Wilmington, Delaware 19899. Since it may be anticipated that members of the committee will be unfamiliar with many of the names suggested, we hope that you will provide as much biographical information as possible with each of your proposals. The committee will do its best to acknowledge all suggestions, and in any event assures you of its intention to treat them carefully and thoroughly.

In anticipation of the suggestions that many of you will make over the next three or four months, I am

Most cordially,


John M. Templeton

alumni news

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—Karl Menninger

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Alumni News

Spring 1982

Vol. xxii, no. 3



The President's Page

June 16, 1981

Dear Colleagues:

There is a text in Ecclesiastes that is often quoted by students under the burden of reading assignments—"Of making many books there is no end; and much study is a weariness of the flesh." But summer is different. It is a time for reading, reflection, and note-taking, and choosing the right books to take on vacation is far more important than selecting the correct apparel.

One should always select a solid theological volume, and a good one this year is volume three of Helmut Thielicke's *THE EVANGELICAL FAITH*, sub-titled "Theology of the Spirit." Thielicke was first known in America as a powerful preacher in post-war Germany, later as an ethicist and a historian of ethics, and now as a theologian who elucidates not only the central theme of the Christian faith but also who engages contemporary problems and challenges from the center of the Gospel. There is a wealth of material in this volume.

Another theologian of international stature has recently produced two excellent volumes. Thomas F. Torrance's *DIVINE AND CONTINGENT ORDER* is his latest in a series dealing with theology and science, and his *REALITY AND EVANGELICAL THEOLOGY* is a fresh and provocative study of revelation.

In the field of ethics let me suggest two titles. The first is Jan M. Lochman's *SIGNPOSTS TO FREEDOM*. Dr. Lochman, now Rector of the University of Basel, has broken the Ten Commandments out of the bondage of legalism and interprets the whole of the Decalogue as guideposts and pointers to true Christian freedom. His book is remarkably balanced and offers a fresh understanding of the relevance of the Commandments today. The second title is Alasdair MacIntyre's *AFTER VIRTUE*. John Gardner claims that this is the "best book of philosophy in years." I predict that it will be discussed for a long time, for it is a book to be read slowly and to be pondered.

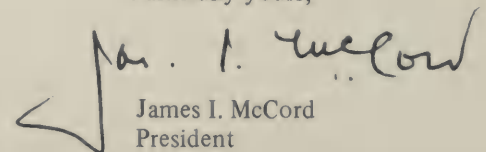
This year I have been recommending to Princetonians across the country *NEW RULES* by Daniel Yankelovich. This book is an assessment of the shift that is taking place in American society today and is extremely helpful in providing background for understanding contemporary events. Theodore H. White's *AMERICA IN SEARCH OF ITSELF* is in the same vein. It is a study of the presidency from 1956 until 1980 and beyond. Some have called White's book pessimistic, but he agrees with Yankelovich that there is a seismic shift taking place in our culture.

In terms of biography let me suggest *THE BEECHERS*, by Milton Rugoff. It is sub-titled "An American Family in the Nineteenth Century," and it gives a fascinating picture of the church and the nation through the life of a single gifted family.

Of course, Karl Barth is still with us in a powerful way. The last part of the *DOGMATICS* has been published under the title of *THE CHRISTIAN LIFE*. This is vintage Barth and is well worth reading.

Let me thank each of you for your loyalty and support, and express the hope that you have carved out time and space for rest and restoration during the summer.

Faithfully yours,


James I. McCord
President



Alumni News

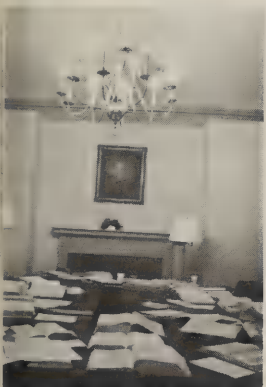
Spring 1982

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On the cover, President McCord fires the starting gun for the races that are the subject of this photographic essay.

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Ministry as Journey

Perspectives

On Continuing Education

by Ronald C. White, Jr.

A traveler who has just left the walls of an immense city climbs the neighboring hill; as he goes farther off he loses sight of the men whom he has so recently quitted; their dwellings are confused in a dense mass; he can no longer distinguish the public squares; and he can scarcely trace out the great thoroughfares, but his eye has less difficulty in following the boundaries of the city, and for the first time he sees the shape of the vast whole.

Alexis de Tocqueville

For some months now it has been my happy privilege to journey along the thoroughfares and visit the dwelling places of an ever expanding enterprise calling itself continuing education. Assuming a new position in the Center of Continuing Education, I felt it wise to get some sense of the larger whole. Begun in a side room in many divergent institutions, continuing education has grown rapidly in two decades so that it now promises to reshape the very institutions which gave it birth. Housed in old man-

sions or existing as a seminar without walls, continuing education utilizes resource persons and methods drawn from both the cognitive and experiential sides of learning. It regularly attracts a variety of persons who come for a potpourri of reasons.

The invitation to write this article is an opportunity to comment on an adventure of exploration and discovery. The perspectives offered are from a person who keeps saying to himself that there is so much more to the enterprise of continuing education than one might have thought. I realize, as never before, that my own previous avenues of ministry—pastor, college chaplain, and teacher—depended upon continuing education of various kinds. The challenging questions that emerge center on the shape of continuing education for ministry in the eighties and nineties.

An anthropologist friend always encourages visitors to a new country to take pictures right away. What in the first few days is dazzling or unusual all too soon becomes familiar. One attraction blends in with the rest as the capacity to distinguish and appreciate diminishes. I have taken pictures this year. The images that come into focus in this article are developed from conversations with alumni/ae,

encounters with continuing educators seminaries and retreat centers, interview of participants in the Center of Continuing Education, and dialogue with Princeton faculty and administration. Interviews have been balanced by study. I believe I am learning at the least to identify the questions.

When one travels to a foreign country he or she often has the experience of returning to see home in a new light. My returning to Princeton, twenty years after beginning as a student, leads me to see more clearly some realities I may have taken for granted. For example, the Center of Continuing Education will be celebrating its twentieth anniversary this November. Born of the vision of James McCord, then the new President, the Center announced its purpose in its first brochure as "a new program of continuing education for a more effective ministry." The new program, encouraged by Dean Arthur M. Adams, was lodged in Symington House. That beautiful stone residence, now the "center" of the Center of Continuing Education at Princeton has been renamed "Adams House" to commemorate the Dean's efforts. The residence space and meeting rooms of Erdman Hall, dedicated in 1971, augment the expanding effort in continuing education. Hermann N. Morse and Richard R. Gilbert served as directors in the first years but the ethos of the Center owes much to the director of the past eighteen years, Jack Cooper. Jack is a thoughtful administrator. He is appreciated by thousands across the country as a pastor who seems to know everyone by his or her first name and always has time for people and their needs in the midst of a very busy operation.

A central concept has been emerging during this year of exploration. It is the understanding of ministry as journey. The New Testament records the initial encounters of men and women with Jesus. This response of faith is not an end in itself. It becomes the first step in the journey of ministry. The history of the church is the response of men and women to that calling.

As a student of church history, I have tried to understand the changing shape that ministry in the American church assumes as we approach the end of the twentieth century. As a minister, I am aware that ministry looks somewhat different now than it did when I responded to a call from a parish with a degree in hand from this Seminary. As I listen to those who come back to the Seminary

Ronald C. White, Jr. is Associate Director of Continuing Education and Visiting Lecturer in Church History at Princeton. He received a Master of Divinity degree from Princeton Seminary in 1964 and a Doctor of Philosophy degree in religion and history at Princeton University in 1972. As the Seminary's first Associate Director (a position created by the Continuing Education Campaign), White has spent his first year understanding traditional programs and exploring new patterns of continuing education. In August White will direct the Visitors Program for the 21st General Council of the World Alliance of Reformed Churches, meeting in Ottawa.

week by week, I hear in their stories of joy and sorrow, growth and change, both pilgrimage of faith and a journey in ministry.

To speak of a pilgrimage of faith is to connect with a conversation heard in many circles in the church. Our understanding of the formation of faith has been enriched by the developmental studies of James Fowler, John Westerhoff, and others. Approaches to faith development build on or parallel studies in psychological, intellectual, and moral development. The suggestions of stages or patterns of faith development have consequences for the way we minister with young people or adults.

As ministers . . . we need to consider more seriously the dimensions of our own journeys.

As ministers, we have helped others understand their own faith pilgrimage, but I believe we need to consider more seriously the dimensions of our own journeys. Faith is a journey for each one of us, but the calling to the ministry involves us at the same time in a journey in ministry. The journey itself raises questions like, "what is the continuing meaning of a call?" "How does one deal with burn out?"

Comments like the following are common: "My interests have changed since I filled out my first dossier fifteen years ago." "I have my D.Min. degree, but how what?" "Is it possible to change direction in my fifties with changing family responsibilities?" "How do I understand ministry in a non-parish setting?"

To speak of journey is to be aware that we are involved in both personal and professional development. Many individuals come here for seminars in New Testament or theology, but they also come with very specific human needs, born out of personal stress and professional change. To speak of journey is by definition to speak of crises. Crises often come to those who by personal inclination and professional role invest themselves in caring for the needs of others. Crises in families or in occupations are a part of the lives of garden variety saints called to be ministers of the gospel. At our peril we carry on education as if these personal and professional journeys do not intersect and influence one another.

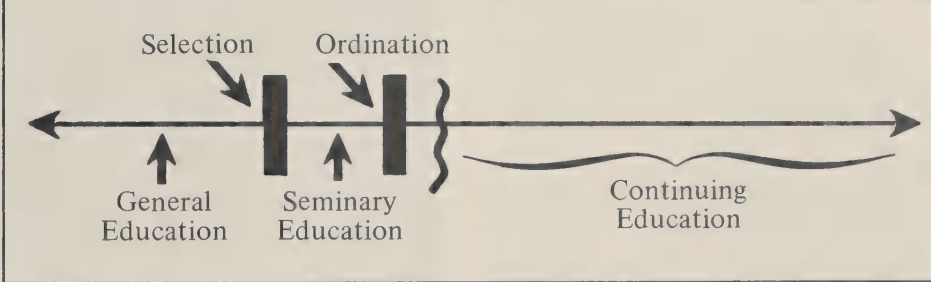
All of these issues need to be set within the context of a larger whole. To speak of a life map is to be aware that the average professional will be involved in as many as seven job changes. Conversations with alumni/ae point to multiple changes within the ministry over a lifetime, often from one task in ministry to another. Part of the context for each one of us is the observation that the capital from any graduate degree begins to run out after ten years. What does all this mean for persons educated in the 1940s or 1960s involved in ministry in the 1980s?

Such questioning and such reflection represent an invitation to participate purposefully in our own journey as ministers. That journey for most of us encompasses decades, while our formal education, which often seems interminable when we are young, actually terminates quite early in our lives. The accompanying graph suggests the relationship of education to ministry. We have traditionally thought of education as preparation. Indeed, for

most persons, so-called "formal" education occurs within the first three decades of life with three to four decades of active service stretching without academic interruption afterwards.

Until recently the focus of theological education has been on the three years of formal education that provide the foundation and certification for the ordained ministry. For some, various masters and, more recently, D.Min. programs have offered education in the midst of the journey. But even these programs, wherever they might be placed on a graph, amount to a few years in the midst of decades. The question remains of how to equip oneself for the active decades of ministry.

When one sets out to use continuing education to good advantage, certain problems may arise along the way. The problems begin in choosing a direction and formulating a plan of study. As one who is experiencing the transition from one task of ministry to another, I have



Jack Cooper, Director of Continuing Education (left), and Ron White, pointing to office space added to Adams House and completed last May

observed firsthand an accompanying rite of passage. My name has been added to a whole new mailing list. But my third class mail makes me agree with Cyril O. Houle, Professor Emeritus of Education at the University of Chicago, who observes that "many people are growing irritated by what seems to them to be a mindless proliferation of courses and conferences, each of which may be valuable but which are not collectively undergirded by any unifying conception of how education can be used in a mature, complex, and continuing way to achieve excellence of service throughout the lifespan." Houle has studied seventeen professions and concludes that this multiplication of offerings without an underlying coherence is a problem in most of them.

For too many, continuing education is sporadic, casual, and random.

If proliferation is the problem from the institutional side, the individual's experience of such variety is one of fragmentation. For too many, continuing education is sporadic, casual, and random. There often appears to be little pattern. There is a lack of discipline. Unclear purposes can undermine the whole venture.

A study leave is part of our call for each year, and the question is how to use it. We are aware that in our own preaching we can ride hobbyhorses. It is possible to select a seminar in preaching, whereas increased competency in pastoral skills may be the need of a new assignment in ministry. We may enjoy courses with Dr. so and so who is familiar, but it may be the unfamiliar professor who can equip the person moving for the first time into a multiple staff ministry.

A lament I have heard in too many places is that offerings in theology and ethics (not to mention historical studies) fight to stay on the calendar, and sometimes are cancelled. In this light one seminary administrator describes his institution's efforts in continuing education as too often an exercise in marketing rather than an experience in education. Hence, the so-called "how-to" courses predominate.

I have a special concern for those who don't come . . . meaning those who don't come to institutionally offered events in continuing education. They are a varied lot—from "tall steeple people" to small



Marks Gibbs, Director of the Audenshaw Foundation in England (left), talks with Ron White in the living room of Adams House.

church pastors. Many are in ministries beyond the boundaries of parishes. Some participate in more informal modes of continuing education. It is my hunch that they could tell us much about their needs and hence future directions for continuing education.

Yes, there are problems, but there are intriguing possibilities as well. Continuing education is just young enough that its content and method are still evolving. May I suggest just a few of the patterns I see emerging.

President McCord has encouraged investigation of programs of continuing education in other professions. There are a number of patterns that have implications for the education of ministers. One is struck by the mandated continuing education which has long been a part of the medical field, but which is now extending to law and business. In certain professions the awareness of professional development means that specific forms of continuing education are expected at critical

transition points, such as job changes or new responsibilities in business and industry. There is the tendency in the professions to rely upon persons from within to do continuing education, but there are some innovative exceptions. For the continuing education of ministers, we have depended on theologians and ministers to educate ministers. I am convinced that we need to utilize resource persons in economics, science, literature and business. It is not that we are to become economists or scientists, but that we need to be conversant with these fields if we are to minister effectively to thoughtful and responsible lay-persons.

The changing understanding of laity energizes another pattern. Continuing education programs originating in seminaries have historically focused on the ordained professional ministry. In the last few years, new programs are being designed for laity. The pattern has been applauded by many. Even my limited perspective, however, makes me cautious

those programs become another proliferation in the calendar.

If one wishes to take the laity seriously, it is not enough simply to present some programs for them; rather, their involvement must be incorporated into new models for the education of today's ministers and theological students.

Laity . . . do not appreciate an academic paternalism that refuses to take their experience seriously.

It may well be that the continuing education focus on laity will in fact cause the whole of theological education to look again at the meaning of the priesthood of all believers.

A final emerging pattern is the emphasis on design. In the early years of continuing education, a primary focus was content. The content was often carried across the street from the M.Div. curriculum. Sometimes the approach was to update a standard field like New Testament or theology. But in recent years some tough questions have been asked about this focus on content. Is a minister or layperson—with twenty years experience the same as an M.Div. student one year out of college? If the difference between the two is experience, how do we take advantage of that experience in the learning process. And if the "student" in the continuing education seminar is already a Bible teacher or a counselor or a hospital chaplain, how do we factor in these considerable skills which are practiced daily in the parish and in the community. This leads us to deal seriously and creatively with design.

To explain the importance of design, let me be autobiographical. Most of my ministry has involved me with college and university students who bring an idealism and energy that I always find refreshing. But in recent years I have found myself teaching in several continuing education events designed either for clergy or laity. The impact of these seminars, especially the diversity of experiences among the groups of laity, has been challenging, to say the least. Laity remark straightforwardly that they do not appreciate an academic paternalism that refuses to take their experience seriously. Moreover, they provide a depth and breadth of conversation usually not present in working over

the same material in a college environment. So I have found myself being forced to redesign the way I would teach the social ethics of Reinhold Niebuhr to persons in their forties and fifties as compared to a class of college juniors and seniors.

One creative educator told me that his primary task as the administrator of a leading continuing education center is to work on the design of educational events. He is continually working with task forces on issues in the life of the church, and out of these groups come the seminars at his center. Creative design is meant to provide an event that will take advantage of both the cognitive and experiential resources already present in each member of the seminar. Good design also insures that learning continues after the event is over.

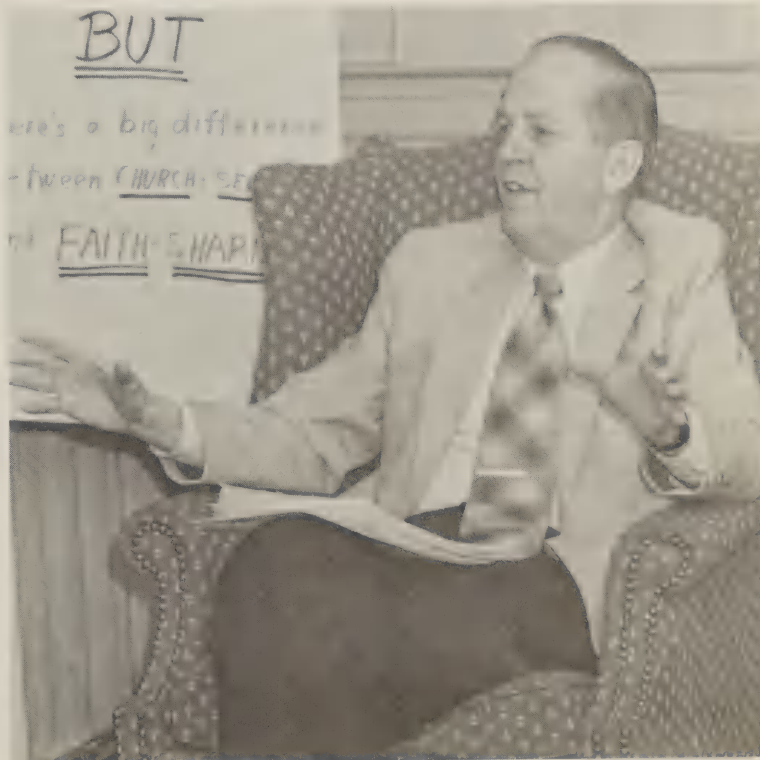
What can be said about new possibilities at Princeton? Jack Cooper and I are working to strengthen existing programs and trying some new patterns as well. The program developed here over twenty years is based on the model of skilled resource persons working with ministers of different traditions from all parts of the country. The daily resources of Miller Chapel and Speer Library provide an unexcelled context for worship, study, and renewal. We continue to believe that it is important to get away from daily responsibilities at home and come to the Seminary to renew associations with fac-

ulty and friends from across the miles and years.

A good heritage, however, only means that we are free to be open to new possibilities. During the next academic year, we will be offering continuing education events in Minnesota, California, Florida, and Colorado (see box on page 6). The Seminary wants to serve its alumni/ae in areas distant from Princeton. The design of each event will take advantage of alumni/ae leadership in the area. In a sense these are regional gatherings, but the presence of Seminary faculty and special events planned by local committees means that these seminars will be attractive to persons from other regions who may want to combine study leave with vacation.

Historically the Reformed tradition has emphasized the teaching dimension of ministry.

As a Seminary that seeks to serve the whole church, we are endeavoring to identify those timely issues that need attention. For example, this next year we will be convening a special conference on the small church. In February we are holding a seminar entitled "The Teaching



Richard Armstrong, Professor of Ministry and Evangelism, led a seminar last spring on Evangelism for the Local Church.

Office in the Reformed Tradition." Historically the Reformed tradition has emphasized the teaching dimension of ministry. John Calvin suggested four offices in the church: pastor, teacher, elder, and deacon. In New England some persons were ordained as "teacher." But what has happened to this dimension of ministry in recent years? It is going on here and there, and persons with this calling need to be brought together to learn from each other and to help raise up this kind of ministry within the churches.

In these specific seminars, I am convinced that design will be important. Thus, some events will be by invitation so as to bring people together who are on the cutting edge of an issue. The seminar might conceivably meet in a three-year cycle so as to reap the full benefits of the sharing of insight and experience. There is the hope of networking people so that participants will stay in touch, and there could be an exchange of visits between pairs of participants. This design—one answer to the criticism of randomness—is meant to build in accountability.

During this year the Seminary is considering possibilities for continuing education with laity. Mark Gibbs, Director of the Audenshaw Foundation in England, has been with us on several occasions as we seek to determine needs and directions. Utilizing his experience as editor of *Laity Exchange*, we have been evaluating models in England and Germany as well as in this country. To work with laity will mean working with clergy.

To work with laity can also mean equipping them to do what they already do best.

Laity can be released for ministry only as they are construed as full citizens of the Kingdom by their pastors. Clergy and laity can, consequently, work together on common tasks. For example, we have had a clergy-lawyer seminar for some years; this year ministers and doctors will meet together for the first time at Princeton.

To work with laity can also mean equipping them to do what they already do best. Too often the most we ask of lay persons is to sing in the choir, usher, or teach in the church school. An interview with Donald P. Smith of the Vocation Agency confirmed the need to equip laity for the occupations where they already

spend the majority of their time each week. Smith's recent book, *Congregations Alive*, documents that even in vital congregations there is a notable absence of specific help for daily occupations. It may not be possible for every congregation to bring together those in education, medicine, or business. We may, in fact, provide continuing education in a manner which accords with the Reformed understanding of the high view of daily work.

... the challenge is how to use travel well.

Travel is the possibility of more and more persons in our modern age, but the challenge is how to use travel well. The twin realities of a world in ferment and a church in mission can be experienced through travel. Sam and Eileen Moffett have returned to Princeton, but what about returning with them to Korea for the forthcoming 100th anniversary of the Presbyterian Church? Latin America is on the front page of the newspaper every day, but how do the realities of poverty, oppression, and ferment provide a context for ministry in North America? Not a tour but an encounter with persons and issues could be a unique continuing education event. Barney Anderson and I have been talking about a seminar in Israel. Others at Princeton this year have discussed the possibility of visiting the awakening churches in the People's Republic of China. This is the year of the World Alliance of Reformed Churches meeting in Ottawa. What about travel to Geneva, Scotland, Holland, and centers in Eastern Europe to understand the meaning of the Reformed tradition for today? Each of these seminars would be

substantive undertakings, requiring a high degree of commitment on the part of participants.

All of these possibilities can enhance the rhythm of our journey as ministers. Developmental studies are now making aware of critical transitions in life. Daniel Levinson suggests that the years around thirty, and again between forty and forty-five, are important transitional periods for men. We witness the phenomenon of women coming to seminary in their thirties and forties and stepping into positions of ministry in a changing church and culture. And what about the first years of ministry? The Teaching Church program at the Seminary has been a highly successful pattern where seminarians' field work are grouped with pastors. What about utilizing this pattern of partnership and accountability in the first three to five years of ministry? And how do we deal with the last years of ministry and the transition into retirement? Understanding ministry as journey can sensitize us to develop better ways of dealing with change.

Yes, there is change, but there is also continuity. Jesus Christ is the same yesterday, today, and forever. At the same time, the wonder of our calling is to discover throughout our lives new dimensions of ministry. The New Testament speaks of the followers of Jesus Christ as disciples. The disciple—*mathetes*—is one who follows a teacher. He or she is a learner. An English cognate of "disciple" is "discipline." Ultimately, continuing education is self-directed and this translates into discipline. We need discipline to be faithful disciples. As we catch a vision of how continuing education can equip us for changing patterns of ministry, we begin, like de Tocqueville's traveler, to see "the shape of the vast whole." This spirit of continuing education was caught by Calvin when he said, "We must all our lives go to school to Jesus Christ."

Off Campus Seminars

October 26-29, 1982

Minneapolis, Minnesota
Dr. Diogenes Allen
"Science, Philosophy,
and the Gospel"

January 10-13, 1983

San Diego, California
Dr. Samuel H. Moffett
"The Changing Face of
Missions"

February 21-24, 1983

Winter Park, Florida
Dr. Bernard Anderson
"The Old Testament
Speaks to the Church"

May 2-5, 1983

Colorado Springs, Colorado
Dr. Richard S. Armstrong
"The Pastor as Person"

with Ronald C. White, Jr.

Bringing the Bible to the People

by Jacquelyn Mitchell

late in June a small, somewhat unassuming body of scholars comes to Princeton Seminary to do "volunteer" work. Their presence on campus tends to be eclipsed by the flurry of activity associated with the Summer School, Summer Language Program, and Institute of Theology. To a chance overhearer, their discussions sometimes incline to nothing of greater moment than the use of a comma, but they are carrying on what was once the most evolutionary activity of bringing the Bible to the people—the seminal act of the Reformation. The members of the Revised Standard Version Bible Committee are, in fact, the direct spiritual and

scholarly descendents of the group commissioned by King James in the first decade of the seventeenth century to render Scripture into English.

They come to Princeton because it is the home base of their Chairperson, Bruce Metzger, the Seminary's George L. Collord Professor of New Testament Language and Literature. The editors of a recently published *Festschrift*, entitled *New Testament Textual Criticism, Essays in Honour of Bruce M. Metzger* (Oxford University Press), characterize him in the Foreword as follows: "... he has not been one who casts radical hypotheses before his colleagues to draw them into

sharp conflict or bitter dialogue, nor could he ever be characterized as one who let himself be drawn into the arena of personal polemic or of criticism destructive of the work of others." The editors, Eldon J. Epp and Gordon D. Fee, hail this most judicious person as "scholar *extraordinaire*, devoted churchman, Christian gentleman."

Both the substance and style of his work exhibit a balance between faith and reason which calls to mind his famous predecessor, Erasmus. Like Erasmus, Metzger's most fundamental contributions to biblical scholarship focus on the attempt to establish the most accur-



Members of the RSV New Testament section, from left, Demetrios Constantelos, Bruce Metzger, Paul Minear, and William Beardslee

ate, the “truest” text of the New Testament. Erasmus published his Greek New Testament in 1516; it was used along with Beza’s editions as the basis for the 1611 King James Bible. When the United Bible Societies published their Greek New Testament (1966), Metzger wrote the companion volume explaining the rationale for choice among 1,400 sets of textual variants gathered from multitudinous Greek manuscripts and early versions of the New Testament.

The author or editor of 25 books, including most recently *Manuscripts of the Greek Bible: An Introduction to Palaeography*, Metzger has been so variously honored for his scholarship that it is difficult to make a short list of his achievements and awards. He is a past President of the Society of Biblical Literature, of the International Society of New Testament Studies, and of the North American Patristic Society. A member of the Kuratorium of the Vetus Latina Institute (Beuron Monastery, Germany), an Honorary Fellow and Corresponding Member of the Higher Institute of Coptic Studies (Cairo), and a Corresponding Fellow of the British Academy, his international affiliations bespeak the scope of his reputation as a scholar. Last spring, at the University of Cambridge in England, he delivered a lecture commemorating the centenary of the publication of Westcott and Hort’s Greek New Testament. In August he went to Germany to work on revisions in the textual apparatus of the United Bible Societies’ edition of the Greek New Testament. Last December in San Francisco at a plenary session of the Society of Biblical Literature’s annual meeting, he was presented a specially bound copy of the *Festschrift*, perhaps the consummate honor given to a scholar by his peers—in this case, 29 scholars from 12 countries.

Again like Erasmus, Metzger has a delightful penchant for anecdotes concerning scholars and the scholarly enterprise. The wit, fortunately, tends to mitigate the weight of much erudition. Asked to characterize the archives that accompany the office of RSV chairperson, Metzger admits to having any number of books and papers, but he chooses to single out for description “a tin box that contains the ashes of a copy of the newly published RSV burnt with a blowtorch in 1952 by the Reverend Mr. Luther Hux at a Sunday evening service of the Rocky Mountain Baptist Church of North Carolina.” The Reverend Mr. Hux pronounced the book he was incinerating to

be “the work of the devil.”

Metzger’s latest venture—supervising the Reader’s Digest condensation of the Bible—has already prompted some not altogether favorable notice. Slated for publication in September, the condensation will reduce the Old Testament by 50, and the New, by 25 percent. The Reverend Daniel Fore of the New York Chapter of Moral Majority has, according to a *New York Times* article published last November on Bible controversy, denounced the condensation as an attempt to “censor God.” Metzger takes some satisfaction that the Reverend Fore has himself been criticized by Moral Majority headquarters in Virginia for censoring material unseen. The mode of that rebuke suggests that Metzger may soon have more material for anecdotes on detraction. In fact, he admits to receiving the occasional “friendly” letter reminding him of the consequences promised at the close of Revelation (22:18) to those who tamper with that book’s words: “if any one adds to them, God will add to him the plagues described in this book, and if any one takes away from the words of the book of this prophecy, God will take away his share in the tree of life and in the holy city, which are described in this book.” Recalling this colophon launches Metzger, characteristically, not into a defense, but a description of such an ancient equivalent of modern copyright.

But the Reader’s Digest condensation really represents yet another of the attempts that the Reformation initiated to give the Bible to the people. About five years ago, representatives of Reader’s Digest sampled public opinion to see whether such a shortened version would be viewed a sacrilege. After ascertaining that public response to such a condensation was favorable, the Digest next asked various biblical scholars to nominate an English version for the condensation. So asked, Metzger suggested the RSV. As chairperson of its Committee, he was subsequently invited to supervise the work of the condensation and to provide a brief introduction to each of the books of the Bible.

Unlike several other shortened Bibles previously published, all 66 books of the Bible will be in the final version. Metzger drew up a list of “block cuts” of genealogies and repetitive passages, but insisted that the sentences connecting passages between the cuts had to be made up only of words appearing elsewhere in the RSV, so that no extra-biblical term “like,” Metzger says with his usual humor, “tel-

evision’ would be introduced.” In addition to block cuts, the Digest editors are paring down the prose throughout so that phrases such as “he answered and said” will be reduced to either “he answered” or “he said”—two words instead of four. But Metzger also wanted to be sure that the “familiar passages” would in fact remain “familiar,” and so drew up a list of passages exempt from editing, including the 23rd Psalm, the Lord’s Prayer, and verses like John 3:16.

An example of another kind of excision the Digest condensers are doing occurs in 1 Samuel, where scholars have identified two strains of tradition. The early source, generally recognized as the better, will alone be retained. Always the biblical scholar, Metzger can’t bring up the matter of 1 Samuel without exclaiming that the early source is of such exceptional historical and literary quality that its unknown author deserves to be called the father of history—a title usually given to the Greek writer Herodotus, who lived 500 years later.

Verbal paring works less well for poetry where the auditory and imagistic patterning of repetition is more integral to meaning than with prose. Metzger explains that the Psalms, which can be classified according to several types, are therefore being handled through selecting representatives of each type. Overall, the various modes of condensation—block cuts, verbal paring, and representation—will reduce the RSV by 40 percent so that 60 percent of its material will be retained.

“Why are we doing this?” Metzger asks. “Well, the Digest people have perfected a precision technique for condensing pieces of literature and have applied it to about 500 literary classics. My own hope and expectation are that people, now daunted by the length and complexity of the Bible and who therefore never read it, may be enticed to begin reading the Scriptures as they are accustomed to read other books that have one column to the page, unimpeded by verse and chapter demarcations. After being oriented, I hope they’ll be prompted to read the entire Bible.”

Metzger’s own motives go back to the Reformation, whose great mission it was to make Scripture intelligible to the common man who may not have been able to read, but who at least could understand what was read to him. In fact the widespread literacy absolutely essential to modern technological culture dates back to the book being made available for the common person to learn to read. In Pur-



Members of the RSV Bible Committee (with two PTS doctoral students who served as recording secretaries), on the steps of Speer Library

Front row from left: Lucetta Mowry, Walter J. Harrelson, William A. Beardslee, Bruce A. Metzger, Charles D. Myers, Jr. (student), Robert C. Dentan;
 Middle row: Bruce Vawter, C.M., Allen Wikgren, Reginald H. Fuller, George MacRae, J., Harry M. Orlinsky, Delbert R. Hillers, Demetrios J. Constantelos;
 Top row: Paul S. Minear, James A. Sanders, William A. Holladay, Alfred von Rohrer, J.J.McB. Roberts, Marvin H. Pope, Charles H. Cosgrove (student).

an Massachusetts, children were not getting" their a,b,c's to implement some abstract notion of universal education, but to read the Bible.

When the RSV Committee convenes at Princeton Seminary each June, they are still engaged in the great Reformation mission of making Scripture intelligible to the common person. The very fact that their audience is characterized as "person" instead of "man" indicates the latest controversy to involve the transmission of the Bible. In March of 1981, Bruce Metzger published in the *Evangelical Newsletter* an article entitled "The Desexing of Scripture." Despite the fact that Elizabeth (d.1603) was, even during her reign, acknowledged to be one of the greatest British monarchs, the English language of the early Bible translators during the sixteenth and seventeenth centuries employed a heavily masculine-oriented idiom. The King James translators even introduced the word "men" in rendering Luke 17:34, "In that night there shall be two *men* in one bed . . .,"

when "all the earlier English versions," according to Metzger, "translated the Greek literally ('two in one bed')."

Even before the current emphasis on inclusive language, the RSV translators had begun to rectify the masculine bias inherited from the King James version. The above passage in Luke was corrected in the second edition of the RSV New Testament, issued in 1971. The Committee, Metzger explains, "is committed to maintaining an essentially literal rendering that attempts to preserve as much of the Tyndale-King James tradition as is compatible with current English, while being sensitive to legitimate concerns regarding the use of inclusive language in referring to people." Language pertaining to the Deity, however, will not be altered, except by replacing the archaic second person pronouns with "you" and "yours."

Two principles generally govern the Committee's work on revision. As enunciated in Metzger's article, they make "such changes in the text of the RSV as seem to be advisable (a) in the light of ongoing re-

search on the manuscripts of the Bible and on the lexicography and syntax of the original language of Scriptures, and (b) in accord with developments in contemporary English usage."

With regard to the labor involved carrying out the first principle, when Westcott and Hort published their Greek New Testament in 1881, there was available to them one fragmentary papyrus. Today some 80 have been recovered, several including entire books, so that 6,000 percent more of the New Testament is now available through papyrus manuscripts. Changes pertinent to the "original language of Scriptures" are exemplified by the Committee's decision to use the word "slave" instead of "servant" (of the Lord) because the Greek word *doulos* calls for the more explicit rendering "slave." "Servant" implies a less comprehensive, more part-time relationship than that intended by the Greek word.

The changes mandated by "developments in contemporary English usage" require much deliberation among Committee members. The noted ecumenist Paul Minear of Yale University explains that archaic ejaculations like "lo" and "behold" are being deleted because we no longer, for instance, get the attention of each other in the supermarket that way. His reference to "supermarket" underscores the necessity of the Committee's sensitivity to contemporary modes of discourse. Again, their allegiance is to the language of the people. Formal constructions such as the parallelism wrought through the use of "former" and "latter" are being increasingly deleted because such balanced semantic units make biblical prose seem artificial and alien to the modern ear, increasingly accustomed to a looser, less logically determined syntax.

When the Committee meets at Princeton, they begin with a short business meeting and then divide into Old and New Testament sections. For each section one member has prepared an agenda on a designated book with recommendations for alterations. Committee members have seen the proposals ahead of time, so they are prepared for the discussion that proceeds verse by verse, word by word, comma by comma. Any change must win majority approval of the group to be adopted. The New Testament, first published in 1946 and revised for publication in 1971, should again be ready for publication in the mid '80s; revision of the Old Testament, which first appeared in 1952, should be complete by the end of the decade.

faculty book signing



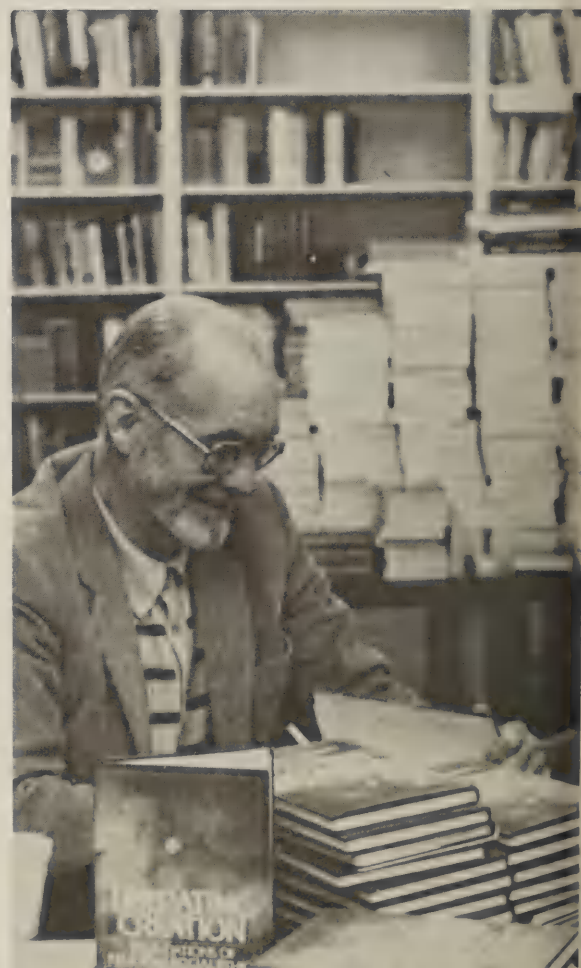
Bruce Metzger, Professor of New Testament Language and Literature, Manuscripts of the Greek Bible



Donald Capps, Professor of Pastoral Theology, Biblical Approach to Pastoral Counseling



D. Campbell Wyckoff, Professor of Christian Education and Director of the Summer School, Religious Education with Youth, edited with Don Richter.



Gibson Winter, Professor of Christianity and Religion, Liberating Creation

The Seminary News

Achtemeier gives first Thompson lecture

Dr. Elizabeth Rice Achtemeier, Visiting Professor of Homiletics at Union Theological Seminary in Richmond, Virginia, gave the address for the first annual Alexander Thompson lectureship this spring. Established by Mrs. Alexander Thompson in memory of her husband, the lectureship is to be given on a date as close as possible to his March 6th birthday and "to deal with some aspect of the Bible."

The topic of Achtemeier's lecture was "Metaphors of the Gospel in the Old Testament." Beginning with the premise that we live in an age in which most people believe God is absent from the world, she defined the central task of ministry as that of "making God known to people who do not know him." In marked contrast to the Psalmist whose God knew when he slept or rose, we of the secular age "run our own lives, or rather, let the experts run them."

Dr. Achtemeier affirmed the presence of God as the heart of the Christian Gospel, "There is no doubt that God is present and at work in his world and that we Christians are mediators and proclaimers of that lively presence." The primary instruments given to those who proclaim are the words of the English language.

Accordingly, preachers and teachers must concentrate on the content of their

language, the pictures they draw of God and the Christian life. These Achtemeier called the "mental and emotional images we sketch for people." Such images are necessarily metaphorical, drawn from human life, yet talking about a God who is totally other—a description of the unknown in terms of the known. In the case of God, one "gives a name drawn from the created realm to one who is above and beyond all creation in the realm of the divine. This description is possible because God has made himself known in time and space. Ours is a revealed religion."

Preaching metaphorically becomes a problem for the twentieth century minister because our metaphor stock has become so limited, says Achtemeier. Our theological language reveals a paucity of metaphors for God, in contrast to the superabundance in the Old Testament, where God is rock, sun, water, devouring fire, lion, bread, moth, dry rot, path, bear, leopard, hovering eagle, withering wind, healer, potter, vintner, plaintiff, woodsman, warrior, lover, tailor and father of the bride. Personal metaphors for God, like Lord, Savior, Redeemer and Master, usually have a high correspondence to the nature of God because they are anthropomorphic. The difficulty in using them, she points out, is that "they have lost their original referent and become abstract terms. Who in our congregations anymore knows that a Redeemer in Israelite society was a kinsman who bought back a family member who had fallen into slavery?"

To reclaim such metaphors Achtemeier believes we must see again their "picture value," the plethora of detail possible in each metaphor "system." For example, God as father is a predominant biblical metaphor. A worn-out image, if one sees only the wise old man looking down benignly on his children, the pic-

ture becomes potent when its depths are plumbed. Fatherhood evokes images of a parent teaching a toddler to walk or lifting a child's tear-stained face to press it against one's cheek. Fatherhood implies source of life and name. It links God to human images of care, discipline, marital love, inheritance, legal rights, family rituals and sexuality.

No metaphor, Achtemeier believes, can express God fully, however. Rather, the metaphors themselves are "transformed by the power God has given to them, and take on more than human meanings. God breaks the bounds of every metaphor. Fatherhood is now supremely God's."

And what of the power of the biblical imagination to explain salvation? Achtemeier underlined the power of "common language to speak of the everyday nature of God's salvation." The root meaning of the Hebrew verb to save is "to make wide or spacious." Yahweh's act of salvation consists of "giving people room to live. He frees them from constricting narrowness"—thus, the promise to the Exodus people of a broad land flowing with milk and honey or Job's blessedness described as "a broad place in which there was no cramping."

Salvation is also expressed in the Old Testament in the figure of the vine, carrying the pictures of downward rootedness and upward fruit-bearing. Or Yahweh's salvation is like an ever-flowing stream or a fountain of living waters. Recalling the desert geography of Israel, Achtemeier asks, "What better way to describe God's saving presence than to compare it to the water which gives life to a tree or to a plant? Without God, his people are like an unwatered garden and a thirsty land."

Metaphors of salvation are especially rich. God's redemption is like a tree growing by a river, like shade from the heat, like sleep, like laughter, like soaring on eagle's wings, or running on hind's feet.

For the experience of such salvation, Achtemeier sketched pictures from Jeremiah and Isaiah—turning one's face toward God, inscribing God's word on the heart, going out in the midst of bleak times to buy a field, traveling through a wilderness where suddenly flowers bloom and pools appear.

She concluded with a challenge to the preacher. The homiletical task is to scan the array of images and pictures in Scripture, to study them, and to let them transform the imagination, "so that we can proclaim this good news in vividness and in joy."



For "Homey" Left, a sugar maple tree is planted in front of Alexander Hall on the green facing Speer Library in memory of Dean Elmer G. Homrighausen. It is "a gift from eight of his friends with whom he regularly broke bread each week, to keep alive his memory in the Seminar which he loved and served." Below, the "Senators" and their wives, from left, Arthur Byers, Jr., Mr. and Mrs. Wayne Witte, Albert Thompson, Mrs. and Mr. Jesse McKeon, Ruth Homrighausen, Mrs. Arthur Byers, Jr., Mrs. Robert McClure, Mrs. and Mr. David Crawford, and Elmer Chase; seated, Mrs. Albert Thompson and Robert H. McClure.



lutheran bishop takes princeton sabbatical

It is not every year that Princeton Seminary becomes the sabbatical home for the Bishop of the Lutheran Church of Hanover, West Germany. Bishop D. Eduard Lohse's November to April stay in Princeton provided a rare opportunity to view the German church and to hear the reflections of a world ecumenical leader on the American church.

German churches were state churches until World War I. Today, nearly 90 percent of all West Germans belong to either the Protestant or the Roman Catholic Church, although Lohse emphasizes that despite the wide membership only a small percentage of the members are active. In Westphalia and the Rhineland, the Lutheran Church is united with the Re-

formed Church. In Hanover, although the two Protestant denominations remain separate, close local cooperation and mutual acknowledgment of ordination and intercommunion mark relations between the churches. "Both churches can point to their rich heritage in the Reformation," comments Lohse. "A close fellowship exists between local clergy and congregations."

Ecumenical cooperation characterizes the Protestant-Roman Catholic dialogue as well, although there are still theological difficulties. There is no intercommunion, although a common committee is presently working toward this goal.

Lohse believes the biggest problem now facing Protestant and Catholic Christianity in Germany is that of intermarriage. Almost one third of all marrying couples represent mixed marriages. "The church's task in these cases," says Lohse, "is to help families worship together so that the standards of Christianity are not lost or neutralized. It is a case of practice forcing theology to be revised." He cites one of the most important tasks as Bishop as that of chairing a

ten member committee (five Protestant and five Catholics) with the common responsibility of supporting these new families.

Another special task undertaken by Lohse is the preparation of a revised text of Luther's translation of the New Testament. "Luther's language is fairly distant," smiles the Bishop. "We want to preserve his intent yet include expressions more familiar to people who worship today." He anticipates completion of the project by the end of 1983, Luther's 500th birthday year. A New Testament scholar who is still an Honorary Professor at the University of Goettingen where he taught before his appointment as Bishop, Lohse underlines the responsibility which theologians have for the parish church.

Asked about his experience at Princeton, he described himself as not just a visitor, but a participating member of the Seminary community. "The campus is characterized by openness and dialogue between students and professors. I sense a real ecumenical consciousness here, with guests from many traditions invited to speak often. There is a mutual fair-

ability of the students to accept and learn from each other."

Princeton students seemed to Lohse well aware that they will become pastors. He found them able to think and formulate judgments about issues commonly faced in parish ministry. He was also encouraged by the central place of worship at the Seminary, as well as in the American Church as a whole. "Worship is at the heart of life, and I made it a point to worship at many churches during my sabbatical. We were in New York City on Easter morning and attended first an ecumenical service at Radio City Music Hall with 5,500 worshippers. We then went to St. Patrick's Cathedral, where people stood in line outside for Mass, and to St. Thomas' and Fifth Avenue Presbyterian. All were full. We were greatly moved."

Lohse found models for active church membership in the United States which he hopes to take back to Germany to help strengthen people's sense of belonging to Christ's Body. For him the central task of the church worldwide is "to be and to act together as a world family of Christians. If we strengthen the relationship among Christians, the church can be a symbol to society of oneness in diversity. That's right from the New Testament. The power of diversity in unity should not make us self-righteous, but we should be humbled by it."

He also emphasized the church's role in peace-making and the arms race. Its ecumenical task is to "make a contribution to the serious political problems of our time by being a symbol to society. It is the privilege of Christians to be very positive and hopeful."

Lohse lecture

Bishop D. Eduard Lohse, the Presiding Bishop of the Lutheran Church in Germany, spoke on "The Christ of the Jews and the Messiah of the Christians" to Princeton Seminary students and staff gathered in the Main Lounge of the Campus Center last April. Lohse was Professor of New Testament at the University of Goettingen from 1964 until 1971 when he became Lutheran Bishop of Hannover, Germany. He was in residence at the Seminary during the winter and spring while on sabbatical from his eccles-

iastical responsibilities in Germany.

In his lecture Lohse traced similarities and differences between Christian and Jewish concepts of the Messiah 2,000 years ago and at present. He stressed three areas of difference.

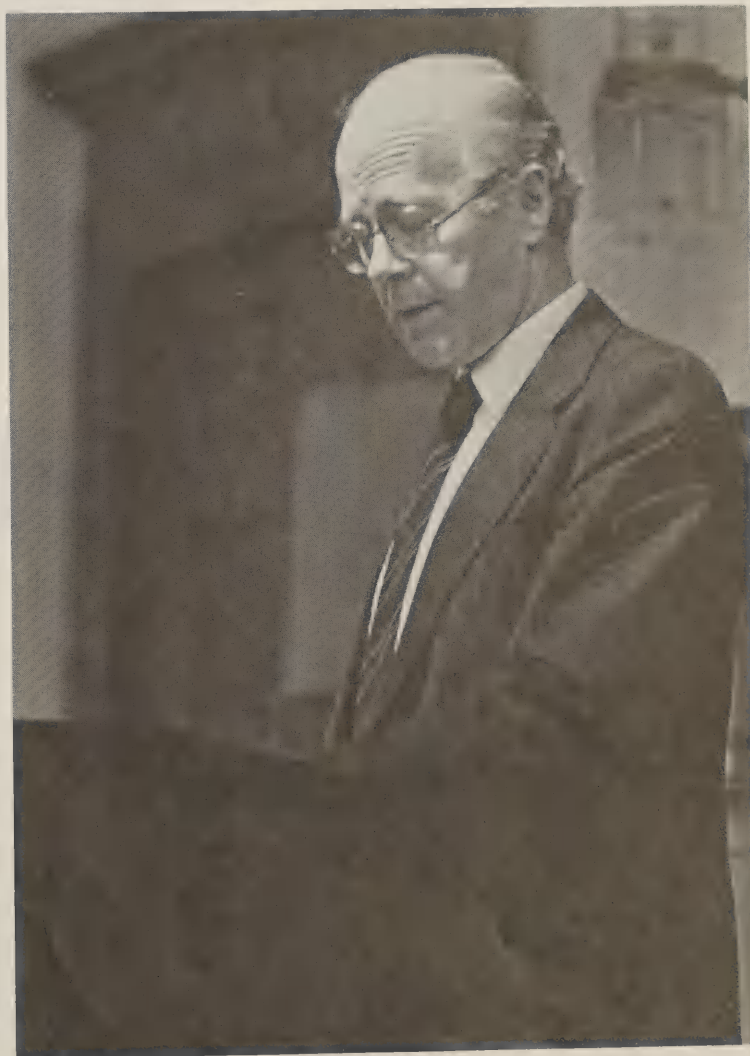
Among the multiplicity of messianic views current in Judaism at the turn of the millennium, none associates the messiah with suffering and humiliation as Christianity does centrally. Furthermore, Israel, Lohse maintained, envisions "expiation" as the continuing experience of the "chosen people" in distinction to the singular event represented by the crucifixion. Buber pointed to this difference in focus when he spoke of the Jews as having a goal rather than a center for history. Finally, Lohse indicated that the messianic age is characterized by the coming of the kingdom rather than the king in contrast to Christianity, with full emphasis on Christ.

Despite the differences in messianic conceptions, Lohse pointed out that

Christians are closer to Jews than the proponents of other major world religions. He urged that the relationship be construed in terms of "closeness in separation." Finally, he drew on remarks by the Jewish scholar, Hans Goachim Schoeps, to suggest that Christians must not lose sight of the eschatological hope that the Christ coming is also the Jewish messiah.

Lohse's writings that have appeared in English translation include *Mark's Witness to Jesus Christ*, *History of the Suffering and Death of Jesus Christ*, and *The Formation of the New Testament*. Editor of *Zeitschrift für die neutestamentliche Wissenschaft*, an international journal of the New Testament and patristic scholarship, Lohse has also published a text edition of the Dead Sea Scrolls—Hebrew text and German translation.

Recipient of an honorary doctorate from the University of Mainz, Lohse was awarded the Cultural Prize of the State of Lower Saxony in 1979.



Bishop
Lohse

the flame, not the ashes

Dr. Hugh T. Kerr, the Seminary's Benjamin B. Warfield Professor of Theology, Emeritus, and Editor of *Theology Today*, delivered the 1982 Annie Kinkead Warfield Lectures. The theme of the six individual lectures, given last March in Miller Chapel, was "The Theologian as Person."

The first lecture, entitled "Warfield: The Person behind the Theology," examined the intriguing interplay between the analytical temperament and systematic style of the Princeton Seminary theologian who endowed the lectureship in memory of his wife. In that lecture, Kerr introduced a motif of fire and ashes to which he alluded in subsequent lectures and which characterized his own relationship to the theologians and the artist who were his lecture subjects. He urged scholars to carry forward the flame, not the ashes, of their predecessors.

In perhaps the most pungent and anecdotal of the lectures—"As an Editor Sees Theology"—Kerr implied that the contemporary bent toward specialization, which boxes doctoral students into increasingly obscure corners of research, leads to an enervating preoccupation with the ashes of the past. With that preoccupation comes a hesitancy of expression.



Dr.
Kerr

The individual, hedging prose statements with qualifications such as "it seems that" or "it would appear under a given circumstance that," seeks to dissociate the self from its own expression. An editor, sensitive to how such an impersonal, convoluted style dissipates the energy of an assertion, Kerr suggested that contemporary modes of scholarly discourse impede our plugging into the vitality of the "re-forming" tradition.

The impact of this last lecture depended on the careful preparation of the preceding ones which demonstrate how integral the relationship is between the person and the theology. In the second lecture, "The Theology of the Thirties," Kerr referred to a series of articles published in *Christian Century* in which 35 individuals characterize the course of their theology over a decade. The very mode of the assignment led the various respondents to conceive of theology developmentally—anchoring the abstract expression of faith in the individual experience of it.

Kerr concluded the lecture series with the following assertion, "Christian truth is primarily personal truth. God came to us in a human person to make us better human beings. Christian truth is also philosophical truth, doctrinal truth, biblical truth, historical truth and socio-political truth, but the good news of the Gospel is that God can do something in and for us personally and experientially." Finally, Kerr paraphrased George Adam Smith, "To keep the faith means not only to do theology, but to show what theology can do for us."



Dr. Torrance

torrance on barth

Noted theologian Thomas F. Torrance, Professor Emeritus of Christian Dogmatics at New College, Edinburgh, Scotland, was guest lecturer for the Theological Forum last spring.

Known for his work on the dialogue between Christian theology and science Torrance has recently published *Christian Theology and Scientific Culture* (1980) and edited *Belief in Science and in Christian Life* (1980). Earlier volumes include *Space, Time and Incarnation*, *The Centrality of Christ*, and *God and Rationality*.

He spoke to the Theological Forum on "Karl Barth and the Gospel of the Incarnate and Risen Lord Today." In Barth's radical rejection of the key Kantian idea that we do not know things in themselves, but by their appearances, Torrance sees a similarity to Einstein, who assumed a knowledge of "things in their eternal structures and relations." Torrance emphasized that both Barth and

Einstein were concerned with the inherence of matter and structure together—of, in other words, the reality of interdependence. “Empirical and theoretical factors belong together,” Torrance elaborated; “we don’t have any theories that are not empirically loaded.” In what seemed a striking verbal paraphrase of Heisenberg’s Uncertainty Principle, Torrance said that the epistemological implications of relativity theory indicate that “knowing relatedness confers relativity on our knowing.”

Torrance also sketched an historic perspective for the Barthian concept of “knowing” with respect to God. He claimed that the patristic emphasis was on *being* while the reformers concentrated on God’s *acts*. In short, Torrance envisions Barth’s integration of the earlier ontic and later dynamic approaches to knowing as akin to the epistemological significance of “relatedness” in modern physics.

A former Moderator of the General Assembly of the Church of Scotland, Torrance is a Fellow of the Royal Society of Edinburgh. In 1978, he received the Templeton Prize for Progress in Religion.

Duba to Dubuque

Arlo D. Duba, Ph.D., Director of Admissions and Director of the Chapel at Princeton Theological Seminary, has accepted a position as Dean of the Seminary at Dubuque Theological Seminary in Dubuque, Iowa. On the staff at Princeton since 1969, Duba assumes his duties at Dubuque on July 1.

President James I. McCord expressed appreciation for Duba’s excellent record as Director of Admissions and for his contributions to the worship life of the Seminary as Director of the Chapel.

A native of South Dakota, Duba received the Bachelor of Arts from the University of Dubuque in 1952 and the Bachelor of Divinity from Princeton Seminary in 1955. His Doctorate also from Princeton is in Christian education and systematic theology.

From 1960-68 he served as Chaplain and Professor of Religion at Westminster Choir College, Princeton. After studying for a year in Paris at l’Institut Supérieur de Liturgie, Duba returned to Princeton Seminary in 1969 to administer both admissions and liturgics. Responsible for admission to all masters degree programs, he

was in charge of six weekly chapel services as well as special services of worship throughout the year. As Lecturer in Liturgics, his teaching areas included liturgical theology, the arts in the church, contemporary liturgy, and sacramental theology.

Duba’s professional activities have spanned denominational lines. A lecturer at the 1976 Eucharistic Congress in Philadelphia, he has advised Presbyterian, Methodist, and Lutheran groups and the Consultation on Church Union. Ordained in the United Presbyterian Church in the

U.S.A., he has contributed to the work of the Joint Office of Worship for the UPCUSA and the Presbyterian Church in the U.S. A member of the New Brunswick Presbytery, he has served as its Vice-moderator and twice chaired its Committee on Church Order.

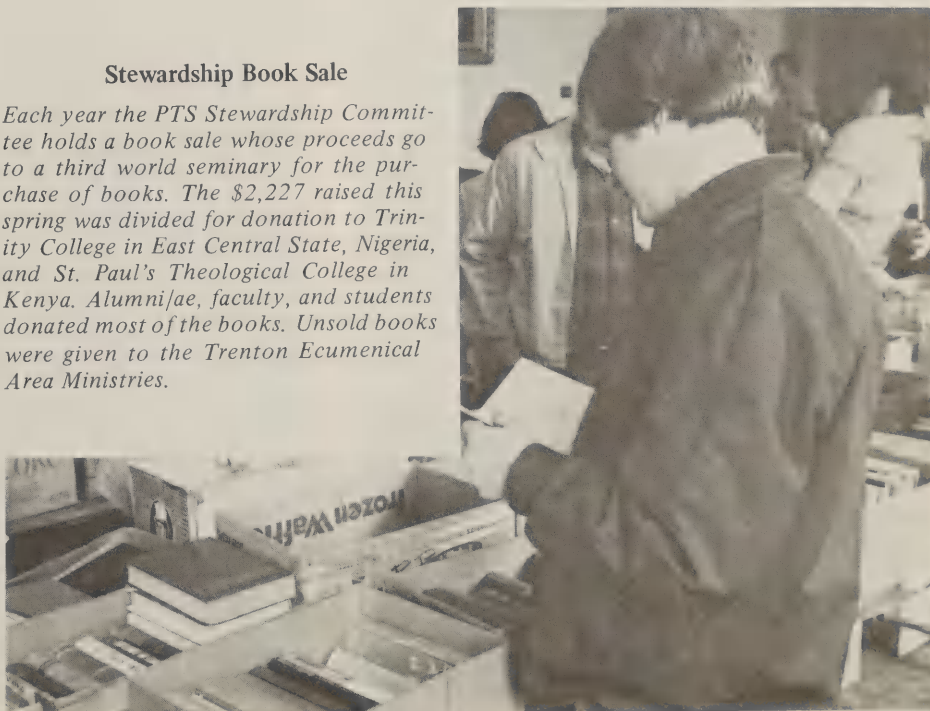
On the Board of the Liturgical Conference in Washington, D.C. (an ecumenical group concerned with Christian worship), Duba is a charter member of the North American Academy of Liturgy. With Mary Faith Carson, he has written *Praise God—Worship through the Year*.



The Academie Internationale des Sciences Religieuses met in Princeton from March 28-April 2 under the auspices of the Center of Theological Inquiry. Papers on the theme “Creation” were presented in the Board Room of Speer Library.

Stewardship Book Sale

Each year the PTS Stewardship Committee holds a book sale whose proceeds go to a third world seminary for the purchase of books. The \$2,227 raised this spring was divided for donation to Trinity College in East Central State, Nigeria, and St. Paul’s Theological College in Kenya. Alumni/ae, faculty, and students donated most of the books. Unsold books were given to the Trenton Ecumenical Area Ministries.





Princeton World Hunger Run

On May 1, 500 runners converged on the PTS campus for a one mile and a kilometer race. Sponsored by the Seminary and organized by Jennifer Burns, a senior, and Bill Hoyle, a 1982 M.Div. graduate, the hunger run raised \$1,500 from registration fees. The proceeds are being used to support Oxfam America World Famine Relief, a nonprofit international development agency which funds self-help hunger relief programs in Asia, Africa, and Latin America.

On the cover, President James I. McCord fires the starting gun for the ten kilometer race. Above, the race, beginning in front of Hodge Hall, proceeds to Mercer Street. Below, left and right, Phil Poneshek completes ten kilometers in the winning time of 32 minutes, 38 seconds. Below right, at left, Dr. McCord applauds the woman with the best time in the one mile race, Speer Library Assistant, Donna Huber; at right, youthful participant flags at the finish line. Above right, onlookers relax or study for finals while awaiting race results.





Clowning

by

Barbara Chaapel

The summer before Karen Haak came to Princeton she attended the United Presbyterian Women's Triennium at Purdue and met a clown. Now a graduating senior, she traces the birth of her own clown, Flown, back to that encounter, which was to foreshadow and shape a life and a ministry.

"There was a woman clown who silently called me out of the group and invited me to respond to her," Karen remembers. "Something inside me responded. The next step was in a class at Princeton on the arts in the service of the church. We were talking about plans for the Paschal Vigil, and I suggested using mime. The next thing I knew I was wearing whiteface and a white robe and silently carrying a candle in Miller Chapel.

By that time she was beginning to sense the power which clowning had for her own personal growth. As a reward to herself for completing summer Greek in 1980, she signed up for a Clown, Mime, Puppet and Dance Workshop. "There," Karen recalls, "I shaped Flown. She is a quiet clown, a hesitant clown, very vulnerable. She reflects a part of me that is vulnerable and not in control. I often use words to keep control of situations, but Flown can get close to people without words. Flown is the Karen who risks."

At the workshop Karen learned that there were over 3,400 Christian clowning groups in the United States and that the use of clowning in ministry was mushrooming. "Except in the Presbyterian

Church," she laughs. "We don't see ourselves letting go very easily, so clowning has had a slow start." But at Princeton Seminary it has taken a giant step forward with Karen and Flown.

For the past two years, Karen has painted her face, put on Flown's white gloves and polka dot blouse, filled her box with a bunny rabbit puppet, bubbles and building blocks and set out for a hospital ward, a nursing home or the Campus Center dining room at PTS. She seeks a new place to start with people she meets, "people who can't start in other places—people who hide behind words or who have no words. Hospitals and nursing homes are pretty grim and lonely places. There are many people even on the Seminary campus who want to know and be known more deeply."

Through Flown, Karen hopes to be known more deeply and to help others to see and know themselves. Described thus, clowning has more to do with taking masks off than it does with putting make-up on, a crucial paradox. "Through it I try to connect my inner feelings with others' feelings," comments Karen. "Words often interrupt or mask true feelings. I risk silence with people so that words are no longer in the way. When I have no words, I have only myself."

"Often people don't speak to Flown, but seem to sense a deeper communication in silence, where head and heart are

connected. I remember approaching a deaf child who could not speak to me. We established together a world of communication all our own. Others do speak. I visited a hospital patient recently. As I was leaving after an encounter with him in silence, he smiled at me and said simply, 'I'm dying. Thank you for coming.'" Later, they could talk about the previously unapproachable subject.

"Because of the shared vulnerability," Karen continues, "the openness of one person to another beneath the masks we all wear, clowning can be frightening, too. I show a part of myself to others that I do not usually show and gently encourage them to show me a part of themselves."

For Karen, clowning is not performance. Although she feels that a clown can speak powerfully in worship, it is not the context which is key for her clowning ministry. She also hesitates to introduce it to children or junior highs because she believes they are still too egocentric to see deep feelings in another, and would thus tend to view it solely as entertainment. The serious purpose of clowning is perceiving clearly feelings in a person and reflecting those feelings back to them, unadulterated by interpretation. A mirror is held up, and people are helped to see what they are in the glass of the clown. Karen affirms the image, "I don't try to take away people's sadness by making them laugh. It is important to accept and be in



David Jones, PTS Professor of Music Emeritus, and his wife encounter Flown.



Karen Haak as Flown with Patricia Brec at right in background

the sadness with another human being. Sharing, not changing, the joy and the pain of life is the whole point of clowning."

It is also for Karen the point of the Gospel. Insofar as a pastor ministers in the name of Christ, she helps people become who they are to the fullest. She pushes them to the brink of what they know and then over the edge. Asked about the relationship of clowning to her understanding of ministry, Karen describes her vision of faith, "Ministry, like clowning, must take individuals and the institutional church to the edge and push them forward into new possibilities. The Christian offers to walk with people as they walk out onto that edge, and when it is time, gives them a gentle nudge out into the unknown—faith. Even though that unknown is frightening, I believe that is where people really want to be in their deepest longings."

On the edge is where Karen Haak wants to be. She chooses it, "I love being on the brink of the unknown. I thrive there." It is probably why, after a carefully constructed career in public education, she heard the call to ministry and came to Princeton Seminary. A traveler in her early life ("We lived in Wisconsin, Illinois, Iowa, and western New York while I was growing up."), she pursued her undergraduate degree at Iowa State and then studied for her masters at Columbia. She began her professional life as a teacher in Virginia and later went to

Stamford, Connecticut, as a staff developer or "change agent" in a school system, responsible for program innovation, skills development, staff training, and overall evaluation. At the same time she enrolled in doctoral studies at Columbia in institutional change.

"I liked education, but somehow it was not quite right," she reflects in retrospect. "I was a member of the First Presbyterian Church in Stamford, and my faith was central to my life in the late '60s, but I had not even considered ministry. There were no models around then." It was at a friend's ordination in March of 1979 that she heard a sermon preached about the gifts given by God and sensed a response within herself. After talking with friends, all of whom seemed less surprised than Karen about her call, she came to Princeton for an interview, and from then on "all the doors were open. It was as if I had been fighting the call to ministry, and when I stopped fighting it, I saw open highway ahead of me." She remembers friends celebrating her decision to enter Princeton with champagne before she had even received her acceptance.

The strong sense of commitment and call to the ministry has not left Karen. But she cannot talk about her future without talking about being a cancer patient. In October of 1981, her senior year, she was diagnosed as having Hodgkins disease, a cancer of the lymphatic system. Since then, she has spent intervals

as a patient at Princeton Medical Center. She talks calmly and openly about the struggle between life and death which she has had to face.

"I feel like maybe we're going to beat this dumb disease, and if we aren't, it doesn't matter. What I mean by that is that I spent a very painful Holy Week really facing the cross, and the loneliness and painfulness of Gethsemane. I understand how important it was to have that happen and how important it was to be alone, for Jesus and for me."

"At the end of that long week I experienced Easter. For me to be an Easter person is to know that resurrection and the possibility of new life are right now. If I live with that understanding, that's all that matters. I must live each of my days by knowing that it's new life."

The clown has helped her to share the preciousness and fragility of life with other people. She reflects, "In the midst of the struggle I have been able to minister to people and they to me. That's my clown—the one who can share the pain and the joy, and experience that with another person. The clown has taught me how to do that when I'm in my nightgown and bathrobe with no clown face."

Faced with the unusual blending of vulnerability and sureness in this woman, one wants to conclude that the clown was a necessary step on her journey. Karen through the clown found a woman who had the strength and the wisdom to be a cancer patient and to go deeper with God.

She is looking for a call to ministry in which she can touch and be touched by others. It may be in the parish church, or a college or hospital chaplaincy. She leaves Princeton hopeful for her future yet knowing she will miss friends made here. "Princeton has been a wonderful place for me. Both the institution and individuals in it have cared greatly for me and given a great deal. I have received here a beginning to my theological education. I will treasure this place. I quite love it."

Given the risk-taking quality of her life, Karen chooses a singularly appropriate image to speak of her future. She pictures herself in a roller coaster car laboring slowly and unevenly up a steep hill, not quite sure she will make it to the top. Then, just as the car reaches the summit, with no idea of where the ride will go next, she is hurtled over the brink and speeds on, invigorated by the excitement of the present moment and the vistas of the unknown.



Patricia Brecht (left) joins Flown.



Patricia and Karen celebrate the clowning event.

Assessing The Tennent Phonathon

by
Jim Lacy,
Director
Of Annual Giving

"I was pretty skeptical about phoning people to ask for money, but it turned out to be very enjoyable." That was how more than one of the Alumni/ae Phonathon volunteers summed up the experience after an evening of calling fellow graduates on behalf of the Tennent Fund. "It was great to catch up with classmates I hadn't heard from in years," was another often heard reaction.

People seemed to enjoy being called, according to Dottie Specht, the Phonathon Coordinator for the National Committee. "Most were well informed about the Tennent Campaign and were expecting our call. The very positive response, in which 85% either pledged or indicated a willingness to pledge, undoubtedly helped make this an enjoyable experience for everyone."

Many of the Class Notes in this issue of *Alumni News* came from information given to Phonathon volunteers. "We asked each graduate if he or she had some word for old classmates, and many interesting things were shared," Dottie reported. "Princeton alumni/ae are a gifted and busy group, with much to rejoice about." Information included such items as books published, new positions and promotions, births of children and grandchildren. Quite a number had some connection with Tennent Hall or had lived in the North and South apartments as married students. We didn't have to sell them on the need to renovate the buildings," said one volunteer; "they generally had a good tale or two to tell about their time there."

A number had less joyful news to report including serious illnesses and deaths in the family. Some who were not able to pledge had been affected by the recession, especially non-clergy alumni/ae and those on limited pensions or disability incomes. "Most seemed glad to be asked and to hear a kind word from someone connected with the Seminary," the volunteers agreed.

How did the Phonathon succeed? "Very well indeed," Dottie was glad to report. "By the end of the final night we had raised a total of \$65,696.00 in firm pledges. In effect, each volunteer had raised \$1,340.73 during two and one half hours of phoning. As of May 14 the total amount pledged was \$118,372.00, most of which came from the Phonathon."

"I was amazed at how well our volunteers stayed at their task even under trying circumstances," said Dottie. "Even the night in Princeton when six of our ten telephone lines went dead ten minutes into the evening, we spread our volunteers through the offices in the Administration Building and kept right on dialing." Her major frustration came in discovering how busy our alumni/ae are. Even though the callers phoned during what would be the normal dinner hour, nearly one half of the people called were not at home. "Part of the Phonathon fell during traditional winter recesses in the public schools, so that may have accounted for some of the alumni/ae we missed."

A special word of thanks is due to Trustee William Pollard, Chairman of the Board of Reliance Insurance Company, who graciously allowed Princeton to use his headquarters in Philadelphia for four nights of the Phonathon. He treated the groups of volunteers to an early evening supper in the executive dining rooms and loaned them a suite of offices in which to call. Since the Seminary also had free use of the phones, there was no expense; every dollar raised went to the Tennent Campaign. "The staff at Reliance Insurance Company was most cooperative and helpful," Dottie commented, "and all the desks we used were left clean and neat for the volunteers." A whoop of laughter came from one of the offices when the caller discovered a note left for him by the desk's habitual occupant, "This is a Baptist desk. Please treat it reverently!"

Our heartfelt thanks to these Phonathon Volunteers:

Robert A. Beringer (61B)	Robert L. George (63B)	Jonathan E. Miller (77)
George A. Betz (74B)	J. Scottie Griffin (60B)	Walter D. Monts (65B)
John G. Blewitt (78B)	Frederika L. Groff (66E)	Ann K. Meyers (78B)
Bruce G. Boak (72B)	Kent I. Groff (67B)	Janus D. O'Dell (64B)
George T. Brecht (81B)	James R. Herrington (66B)	James G. Owens (70B)
James C. Caraher (68M)	Daphne P. Hawkes (75B)	R. Sydney Pinch (62B)
George E. Chorba (63B)	Robert M. Hoag (57B)	Robert L. Schmidt (62)
Eloise A. Cowherd (65B)	Peter M. Jessen (81B)	Virginia L. Scott (79B)
Richard E. Craven (46B)	Richard S. Kauffman (63B)	Geraldine S. Skelly (54)
Robert D. Evans (79B)	Robert G. Kesel (56B)	Ruth E. Stratton (80B)
Allen H. Fisher (81B)	Norman S. Kindt (41B)	Peter Thompson (81B)
Dean E. Foose (64B)	Charles C. Martin (66B)	Karen L. Turner (76B)
Karen N. George (63B)		Foster C. Wilson (55B)

Class Notes

1925

Jarvis S. Morris (B,M) dictates a prayer for an answering service each evening. The telephone message tells callers when he is available for "counseling, questions, and discussion of religious matters." He started the Presbyterian "prayer phone" in the Cleveland area; it operates in cooperation with the Division of Evangelism of the Presbytery of the Western Reserve. Of his callers Jarvis says, "You can be sure I get some tough ones, but usually we end by praying together over the phone."

1928

Charles G. Hamilton (b) recently celebrated the publication of his 34th volume, *Concerned Leaders: Mental Health Legislation in Mississippi*. He also contributed the final essay on "Graduation Day, May 31, 1990," to *Mississippi: 1990*, a collection which envisions the imaginary Horce L. Baker High School in Talobonela, Mississippi. Dr. Hamilton continues his broadcast of "The World Goes On." Now in its 48th year, it is noted for commentary on national and state elections, events, and trends. In a letter of congratulation, Congressman Robert Drinan commended Dr. Hamilton "for the wonderful things you have done for the people of Mississippi."

1929

Horace C. Lukens (b) was honorably retired from the Vienna Presbyterian Church in Virginia.

1930

John N. Lukens (B) was given an autograph party honoring him on the occasion of the publication of his book, *Highways of God's People*.

Clair A. Morrow (B) has spent 13 years as part-time Minister of Visitation for a church in Arcadia, California, whose membership is 3,200.

1932

Donald M. Englert (B) served as "Biblical Scholar in Residence" at Christ Church (United Church of Christ), Bethlehem,

Pennsylvania, during the Lenten season. **Samuel A. Jackson** (b) was presented with a plaque by the session of the Riverside United Presbyterian Church of Daytona Beach, Florida, during the celebration and reception honoring his 50th year in ministry.

1933

Robert H. Buche (M) is in "active retirement" . . . still preaching occasionally and continuing to serve on the New York support board for the Ludhiana Christian Medical College and Hospital in India. **Archibald R. Crouch** (B), author, speaker, and designer of research systems for information regarding China, serves as a member of the China Program Committee of the Program Agency and continues innovative projects related to information on contemporary China.

1934

Charles E. Edwards (M) writes that he is enjoying his retirement in North Carolina and will continue to preach on Sundays.

1935

C. Donald Close (b), although "retired," acts as part-time supply and serves as Moderator on the Permanent Judicial Commission for the General Assembly of the UPCUSA.

William V. Longbrake (B) writes that he has retired again—this time as Interim Administrator for the Colorado Council of Churches.

Lambry Mishkoff (B) remains in Bulgaria; he is probably the Seminary's only graduate in that country. He continues to work in two churches part-time and lectures on theological matters.

1936

Stanley R. Boughton (B) brought us up-to-date on his activities these last few

years since his retirement in 1973. He writes that for six and a half years he traveled throughout the States, Mexico, Canada and Europe serving as Interim Pastor, Chaplain and Stated Supply. He has now settled in Conroe, Texas.

Vernon L. Farnham (M) visited the Hunan Province, where he served for 26 years, during his visit to China last October. He was pleased to see that several churches in the Province have reopened and others are planning to do so very soon.

John G. Marvin (B) is completing an Interim Pastorate in Westfield, New Jersey, and plans to return to Europe to study the routes of the Crusaders and Paul the Apostle.

1937

J. Keith G. Conning (B) is serving as Interim Pastor at the Westminster United Presbyterian Church in Columbus, Ohio.

Abraham F. Louw (M) retired in January after completing 43 years of ministry in Zimbabwe (Rhodesia) and 30 years of service as Director of the Dutch Reformed Church School, Bothashot, in Salisbury. Mr. Louw intends to move to the Republic of South Africa.

1938

Dean N. Dobson (B) is now serving as Assistant to the Pastor in Visitation and Evangelism at the Supplee Memorial Church in Maple Glen, Pennsylvania. Mr. Dobson retired in 1978 from the Church of the Palms, Sarasota, Florida.

1939

J. Russell Butcher (B) is currently serving as Interim Pastor of the Zion Evangelical and Reformed Church of Hagerstown, Maryland.

Maurice C. Mitchell (B) retired on May 15th.

Key to Class Notes	Program or Degree	Degree Recipient	Other Class Members
	Bachelor of Theology (1921-44)	B	b
	Bachelor of Divinity (1944-71)		
	Master of Divinity (1971-present)		
	Master of Religious Education (1947-72)	E	e
	Master of Arts (1973-present)		
	Master of Theology (1921-present)	M	m
	Doctor of Ministry (1973-present)	P	p
	Doctor of Theology (1944-72)	D	d
	Doctor of Philosophy (1973-present)		
	Special Undergraduate Student		U
	Special Graduate Student		G



Vice President Bill Felmeth Interviews Oldest Living Alumnus

Is Harry Preston Midkiff, 98 years of age and a graduate of Princeton Seminary's Class of '09, our oldest living alumnus? I think so, but don't know for certain. In any event, as I talked with him at his home in Lakeland, Florida, I found him to be a most interesting person and an outstanding example of Princeton's alumni/ae in his record of service for Christ and his church.

Born without benefit of doctor or hospital in Hazel Green, Iowa, on November 4, 1883, Harry lived in a sod-protected farmhouse in Nebraska for several years before returning with his family to farm in Iowa. His remembrances of his boyhood days when he studied *Webster's Unabridged Dictionary* in his spare time at school for lack of other books, went trapping for mink and muskrat, and rose at four to milk the cows and take the cans to the dairy before school are still vivid. As he wrote in his little book of memoirs, "There was no complaint of hardship: We were dimly aware that some people had it easier, and by hard work and thrift we might some day reach that status."

Having finished country school, he took an apprenticeship in the nearby railroad shops. Providentially, a mechanic there warned him that the machinists were a rough crowd so the youth switched to the Preparatory Department of Lenox College, ten miles from home. That was the beginning of seven long years of working his way through high school and college. He cut wood, did janitorial work, dug ditches, worked in a laundry, and kept busy at other jobs, but with a book in hand to make every minute count.

While at Lenox, he made his decision to become a follower of Christ; he was baptized and received into the church in May of 1902. Sometime later his revered pastor asked him whether he had ever

thought of studying for the ministry. This question set him to thinking. During summer vacations he sold Bible story books, *Easy Steps for Little Feet*, and acted as a chair-guide at the St. Louis and Portland World Fairs. During his senior year of college, having decided on ministry, he preached his first sermon and served as a pulpit supply. "The congregations were most charitable in their judgment of the inexperienced, raw recruit for the ministry."

Entering Princeton Seminary in the fall of 1906, Harry recalls his experience there as stimulating and enriching. In his second year he was student pastor at Yardville, five miles south of Trenton, and continued his work there while also taking on the pastorate of the Pilgrim congregation in South Trenton. As he notes, "I had a full schedule with two church services each Sunday, one full afternoon of pastoral calling every week, and my regular work at the Seminary." He did have time to take courses in English literature at the University under Henry VanDyke, and the signature on his Master's Degree is that of Woodrow Wilson.

It was at this time that Harry made a critical decision. He writes, "I was much impressed by such hymns as, 'Take my life, and let it be consecrated Lord, to Thee,' so it was no great wrench to offer my life, when Dr. Erdman said that the need for missionaries on the foreign field was so great that it was his conviction that a minister should stay in this country only if he had a special call. Anna, my fiancée, a lovely farm girl from Iowa, was equally ready to go." Graduating in 1909 from Princeton Seminary, Harry was wed to Anna Hawkins in June of that year. Having won a fellowship for study abroad, he took his bride on a tour of Europe on a motorcycle with a sidecar; they claim to be the first tourists to use

such means of transportation there! They next lived in Germany, first in Berlin and then in Marburg, as Harry did a semester of work in each of the two great universities.

In the meantime, the Board of Foreign Missions of the Presbyterian Church had assigned the young couple to Brazil. From 1911 until 1952 they served this vast field faithfully and fruitfully. Learning Portuguese, they traveled in the early days by train and stagecoach and on horseback to tend their congregations in 30 to 40 outstations! But this was only a part of their assignment. Harry Midkiff tells of other situations in which they were involved.

"The Mission asked us to start a self-help school to train teachers and church leaders—for me a *new* profession! But the modern pedagogy then being introduced in the States was entrancing; school was the opportunity and privilege to learn to live usefully and abundantly. On a 500-acre farm, fenced by streams and hand-dug ditches, the students did all the work erecting buildings, making furniture and formulating their own rules! Their motto was, 'You will know the truth, and the truth will make you free.' Publication of the school's principles and achievement brought at one time twelve students from Sao Paulo, 27 hours away by train! Today it is a fine, flourishing institution."

"My hobby was newspaper evangelism and an article on gambling led a leading business man in the city of Lages, Santa Caterina, where I was stationed, to inform me that the city was fearfully undermined by secret gambling joints, and I felt impelled to undertake a campaign against them. The Mayor presided at a popular meeting on the subject in the City Hall, and the fight was on! The town's three weekly newspapers heartily cooperated, and though the owners of the

oints tried to get the state government to remove me as a troublesome foreigner, we gloriously succeeded. A similar campaign against alcoholism was then proposed, but I decided to confine my energies to evangelism. I also demurred when a lawyer urged me to tackle a generations-old feud that had cost countless lives in Curitibaños, a neighboring county the size of our Rhode Island. But I had to listen to its terrible story. Federal soldiers sent to stop it had been mowed down; a Peace Commission had failed; new crosses were constantly being added to mark the death spots of those shot down along its trails. One hundred and thirty-seven citizens had just abandoned their homes here."

"As a foreigner, I felt I could not get involved, but a sleepless night gave me a sermon on the text, 'Be not overcome by evil, but overcome evil with good.' In a few days we took off on a 'Great Adventure.' Crossing the boundary stream I preached the sermon at a village. The leading man there spoke up at its end, 'You must preach that sermon all over Curitibaños!' At the county seat a group offered horses for the roadless interior. An experimental trip later committed us to the campaign, and in a few weeks readers on both sides of the feud were cooperating with us. There were no more deaths, and in less than two years the feud ended. In later years I looked across our apprehensive world and meditated, 'What if we tried the Gospel instead of the atom bomb?'"

He had an interesting comment to make about their service on the mission field, "It is natural for people to think of the sacrifices which a foreign missionary makes. That is what they see. But the rewards are what he experiences in his calling. Others can only hear of these, or, if they visit his field, see something of them. Of course it was hard for us to leave family and friends and the comforts and joys of the homeland. On the other hand, there is the sense of adventure, of novelty, the glamor of life abroad. But above everything is the sense of mission; a service to perform in answer to the call of Him who left all and gave all for us. I think that the above sketch of some of the results suggests something of how the rewards infinitely surpass what some speak of as 'sacrifices.' During my whole professional life I have enjoyed the greatest of all privileges—I have been free to devote all my time and energy to the work of the Kingdom of God."

During a furlough home in 1930-31,

Anna Midkiff, Harry's beloved partner in service, died of pneumonia. Excerpts from her obituary give us an insight into her contribution: "She was the soul of the self-help coeducational school which she and her husband established in Castro . . . Ever at the side of her husband, she made frequent evangelistic trips with him and, during the last three years, while they were engaged exclusively in evangelistic work, she was his constant companion in his travels. With him last year she journeyed some 5,000 miles by car over primitive wagon roads, and about 500 miles on horse over mountainous mule trails, under the privations of primitive conditions . . . eating the simple fare of the pioneer."

In 1932 Harry returned to Brazil for yet another term. Accompanying him was his bride, Mary Weaver. Again the couple established a school which, like the first, continues with a sizable student body. Further, as Harry wrote, "In 1938, ten years after we moved to Lages, the congregation there came to maturity, and elected elders. According to missionary policy, it was then turned over to the Presbytery of that region, and the church was organized, and a pastor installed. The Presbyterian Church of Brazil has been independent of the Mission since 1917."

From 1947 on, Harry served as Executive Secretary of the Presbyterian Mission and as field representative on the boards of many Presbyterian institutions. Garnered from his many years on the mission field are several insights, "Blessed is the missionary who avoideth the 'Messianic complex,' for he organizeth his time, his work, and his finances, and keepeth his priorities in line and in step. He knoweth that it is better to put ten men to work than to do ten men's work. Therefore his church prospereth and blesseth him. Blessed is the missionary wife who neither naggeth nor flattereth her husband, but punctureth his balloons and debunketh his platitudes. She seeth that he speaketh his sermons, his prayers, and his Scriptures from a full diaphragm, and with him groweth in wisdom and spiritual stature."

Returning to the States in 1952 after pulling up 40-year-old roots, Harry at 70 became Associate Pastor at the Collingswood Church in Toledo, Ohio. For four years he had a great experience as Visiting Pastor with that congregation. Then the President of Pikeville College invited him to become its first chaplain. He began this totally new responsibility in January 1959 when he was in his 76th year.

Not having enough to do, he became Chairman of the Presbytery's Candidates Committee and served on the Ministerial Relations Committee while increasing the classes in Bible which he taught at the college!

Since retiring (for the third time), Harry Midkiff has written a commentary on the Book of Revelation; it is entitled *From Stalemate to Triumph*, and Dr. John A. Mackay has supplied the Foreword. When asked why he chose this puzzling book of the Bible to work through, his response was, "It is the sequel to the Gospel, the Epilogue of the Bible. It unveils the glorious goal of the church. It is the answer to Jesus' farewell prayer for the Apostles and for us. It is the consummation of the age-old dream of a 'new earth.' John's vision of the God-suffused community, and how it is attained by 'the conqueror,' is designed and destined to correct Christendom's overdependence on God and its underestimation of its own responsibility, power and privilege as 'the body of Christ.'"

In 1979 Dr. Midkiff married a fellow resident of the Florida Presbyterian Homes in Lakeland—Miriam Griswold, the widow of Dr. Clayton Griswold. Harry concludes his little autobiography written for his children with the following comments.

"What a life I have had! And how grateful to God I am for his untold blessings and help in my cares and weaknesses. How ready to forgive my failures, and to write straight on my crooked lines. In my story, I fear that I have lifted the 'bushel' pretty high for the little 'light' that it covered; and please don't peer under the dark one!"

"I am confident that I invested my life in what is most worthwhile. I had the privilege of bringing the Word of God to thousands who knew practically nothing about it. I helped educate hundreds of fine boys and girls, and instituted Laymen's Conventions with wide influence. I am unspeakably grateful to the fine Christian people who made this possible through their prayers and gifts. And I have seen some of the results of 'the Gospel, which is the Power of God,' not only in innumerable individuals, but in the larger reach of international relations. Nations must learn to live together, or they will all die together. The only bomb which is really effective is 'Love's Atom Bomb!'"

Hate can but provoke more hate;
Only Love can Hate's fury abate."

Robert R. Smyrl (B) was elected as a member of the Vocation Agency of the General Assembly.

1940

Franklin B. Gillespie (B) is now President of the Del-Val Media Ministry and Chairperson of the Mission Support Department of the Philadelphia Presbytery.

Hugh Gunn (B) retired February 1st. He will now reside in Poland, Ohio.

John E. Myers (B) has retired as minister of the Highland Presbyterian Church of Pittsburgh, Pennsylvania, which has merged with the East Liberty Presbyterian Church.

Richard C. Smith (B,M) and his wife have served the International Church of Bangkok, a constituent part of the Church of Christ in Thailand, for the last two years. In February they were called to a new ministry as Pastor and Director of Christian Education of the West Tokyo Union Church. His new volume, *Sermonettes for Children from Fur, Feather and Fin*, has been placed in the Alumni Alcove of Speer Library.

1941

James H. Bell (b), honorably retired on December 31, 1981, as Executive Presbyter of the Presbytery of Lake Huron, will be awarded the degree of Doctor of Ministry by the San Francisco Theological Seminary in June.

Clifford E. Chaffee (B), now retired, and his wife, Mary, are enjoying their new home at Westminster Gardens, a Presbyterian retirement facility. Mr. Chaffee continues to serve part-time at the Malibu Presbyterian Church in California.

Charles H. Davis (B) recently retired from the Princeton United Presbyterian Church of Springfield, Delaware County, Pennsylvania.

Bruce W. Evans (B), Pastor for 35 years at the First Presbyterian Church of Springfield, New Jersey, was named Pastor Emeritus of the Church upon his retirement in February. He will continue to serve as Stated Clerk of the Elizabeth Presbytery and is presently serving as Interim Minister of the Crescent Avenue Presbyterian Church of Plainfield, New Jersey.

Bernard V. Munger (b) is serving as Interim Pastor at the Grand Avenue Presbyterian Church in Sherman, Texas.

1942

Alexander A. Balden (b) retired in January from the Bedford-Central Church in Brooklyn, New York; he has been

named Pastor Emeritus.

P. Arthur Brindisi (B) retired last December from the Westminster Presbyterian Church of Utica, New York, where he served for 28 years.

Samuel D. Crothers (B) has retired from the Community Presbyterian Church of Umatilla and the Hope Presbyterian Church of Stanfield, Oregon.

Elie F. deLattre (M) and his wife plan to return to Ocean Grove, New Jersey, to oversee their hotel this summer. Dr. deLattre will also serve in the Volunteer Chaplaincy Program of the Jersey Shore Medical Center.

William V. Grosvenor (B) announced his intention to retire in July as Pastor of the Church of the Palms located in Sarasota, Florida, where he has served since 1963.

Charles P. Robshaw (B) has retired as Pastor of the East Liberty Presbyterian Church, Pittsburgh, Pennsylvania.

R. Archer Torrey, III (b) addressed a newsletter to friends, brothers, and sisters, announcing his return to the Jesus Abbey in Korea, where he will serve as teacher and counselor to postulants and novices.

1943

John R. Bodo (M) continues to serve as Stated Supply at the San Marino Community Presbyterian Church, San Marino, California.

Donald R. Fletcher (B) has enjoyed his return to preaching in Spanish. He has been assisting the newly organized Bethel Hispanic Presbyterian Church in Vineland, New Jersey.

Robert E. Hansen (B), now residing in East Houston, Texas, has retired.

Merle S. Irwin (B) has joined the Park Publishing Company in New York.

H. Arthur Muller (B), presently retired, resides in Westminster Gardens, Duarte, California, with his wife. He writes that his two married children, Jean and Susie live nearby.

1944

William M. Arnett (M) is presently completing his 31st year on the Faculty of Asbury Theological Seminary.

Alfred H. Davies (B), formerly chaplain at the Kansas Diagnostic and Receptor Center in Topeka, Kansas, and currently studying at the University of Edinburgh in Scotland, has been honorably retired by the Northern Kansas Presbytery.

Floyd E. Grady (B) and his wife, Loida, worked for Presbyterian development in Brazil until 1976; since then their work the state of Rio Grande de Sul has been under the auspices of the Methodist Church. In July of 1982, the Methodist Bishop is reassigning the couple to "the 560 member Institutional Methodist Church, branch mission Guaiba, and the development of the congregation and new Methodist Center in migrant city, Alvorada." Mr. Grady coordinates continuing education for seven pastors, presides over the state Order of Evangelical Ministers, serves as one of three executives of "Christ Lives" (a daily radio program on 16 stations), and act as speaker or professor for "camps, seminars, and schools of various denominations." Among her equally varie.

Jones Asks Choristers To Remember

About 25 years ago, Molly Hackett, a graduate of Wooster College and for some time a member of the editorial staff of the University of Chicago Press, heard the Princeton Seminary Choir in Missoula, Montana, where her father was a Professor at the University of Montana. Recently, Molly has published a history of Stevensville, Montana, the oldest white settlement in Montana, and now she wants to write the story of our Princeton Choir and has persuaded me to give the high points.

It occurred to me that if a good proportion of the over 900 members of the choir would record a short and profound choir experience, the variety of accounts would be far more valuable than anything I might contribute. Each member has had many chances to make fun of the director, so try to find a more profitable subject. You and I can recall hundreds of moving testimonies by the students. Bring some of them back to life—in short and clear form. Above all, revive them.

Thank you,
David Hugh Jones

activities, Mrs. Grady leads two disciples groups, teaches a class of newly married couples, holds meetings in homes to present Christian literature, and supervises a youth choral group.

Fred Vermeulen (B) retired March 1st as the Pastor of the East Side Presbyterian Church in Ashtabula, Ohio, and has been named Pastor Emeritus.

1945

Kenneth R. Boyd (B), who has been serving the First Presbyterian Church of Compo, California, since 1963, is also now very active in the Hospice Programs of Santa Barbara County.

John David Burton (B,M), who is serving as a teacher of Homiletics at the Bethany Seminary in Oak Brook, Illinois, is active on the school board, supervises trainees for the American Association for Marital and Family Therapy services, and, "best of all," celebrates his 37th year in parish ministry.

Charles L. Loyer (B) retired in January, 1981, from the Westminster Church in Olympia, Washington.

Robert E. Osman (B), presently serving as Stated Supply at the Presbyterian Church of Willingboro, New Jersey, and member of the Ministerial Relations Committee of the West Jersey Presbytery, was recently elected as Chairman of the Board of Heaven and Home Hour radio broadcast. Mr. Osman retired in 1980 from the Navy after 28 years of service as Chaplain.

Arthur H. Trois (B) was honorably retired from the YMCA of Greater New York.

1946

Richard E. Neumann (B), of the First Presbyterian Church of Ft. Lauderdale, Florida, celebrated the graduation of his son, James, from the Seminary in June.

Ernest A. Toth (B), Administrator-Chaplain of Ohio Presbyterian Homes, Columbus, Ohio, retired in January of this year.

1947

Donovan E. Smucker (B), Emeritus Professor of Social Science at the University of Waterloo's (Ontario) Conrad Grebel College, presented an address on technology at the Chaplains Lectureship given at the University.

1948

Robert K. Kelley (B,M) has been appointed Church Housing Administrator for the Greater Pomona Housing Department of Claremont, California.

John P. Ludlam (b) has recently moved to western New York from the Detroit area to become Pastor of the Grace Baptist Church.

1949

Robert W. Bruns (b) was called to the position of Pastor for Administration of the First Presbyterian Church, Boulder, Colorado.

William R. Stackhouse (B) attended the American Summer Institute of Theology at St. Andrews, Scotland, last summer.

Joseph S. Stephens (B), who has served as Pastor of the San Clemente Presbyterian Church for over 15 years, announced the April, 1982, dedication of the New Sanctuary and Youth Center.

Robert M. Stevenson (M), Professor of Music at the University of California at Los Angeles, was selected by its Senate Committee to receive the Senate Faculty Research Lectureship, UCLA's highest honor to one of its own. Described as "the most significant single contributor" in bringing to light the musical monuments of importance in Latin American and Iberian music, Dr. Stevenson has written some 23 books and numerous articles and reviews. A pianist as well, he participated in the UCLA Faculty Recital last winter.

1950

Kanichukattil K. George (D) writes from

Marriages

G. Robert Wirth (49B) to Betty Hellyer, February 20, 1982

Alexander H. Wales (73B) to Barbara Beard

John A. Patton (74M) to Helen R. M. Williamson, June 25, 1979

Mary J. Hoover (77E) to Ben Ebenhack, May 15, 1982

Julia A. Fuller (78B) to Eric K. Renz, January 2, 1982

Diane C. Monger (79B) to John D. Michael, Jr. (80M), December 27, 1981

Births

Emily E. to Wendy Bagnal Boer (73B) and J. Richard, August 18, 1978

Amanda N. to Wendy Bagnal Boer (73B) and J. Richard, November 11, 1980

Andrew D. to Daniel C. Thomas, Jr. (75B) and Sue, January 23, 1982

Laura to David S. Barnard (76B) and Linda, July 26, 1978

Jeffery to David S. Barnard (76B) and Linda, April 20, 1981

Palmer P. to Samuel M. Cooper (76B) and his wife, July 16, 1981

Jonathan M. to George C. Thompson, III (76B) and his wife, April 14, 1981

Jessica L. to Henry N. Braga (77B) and Sally, January 27, 1982

David C. to Robert R. Kopp (77B) and his wife, October 13, 1980

Lauren E. to William M. Steinbrook, Jr. (77B) and Patti, December 5, 1981

Jennifer E. to Kathy Forschner Idol (78B) and Walter, July 14, 1981

Erin E. to Ted L. Tromble (78B) and Caroline, October 28, 1981

Daniel S. to James S. Bartha (79b) and Nancy, June 20, 1981

Nathan R. to Robert J. Funk (79B) and Florence, December 10, 1980

Matthew S. to Richard C. Hart (79B) and his wife, October 6, 1981

Sean B. to Cragg Mc C. Gilbert (79B) and Barbara, October 8, 1980

Dylan M. to L. Ann Jervis (79b) and Peter, January 25, 1982

Laura to Kenneth E. Onstot (79B) and Nadine, November 17, 1980

South India of his retirement in June of this year. For the last several years, Dr. George has served as President of the Christian Education Council of India and as General Secretary of the Sunday School Department of the Mar Thoma Church, consisting of 850 affiliated Sunday Schools.

Peter Kawerau (G) has published a *Christian-Arabic Chrestomathy from Historical Writers of the Middle Ages*. A "chrestomathy" is a compilation of passages from various authors which is often designed and used as an aid to learning a language; Kawerau's three volume work (texts, glossary, and translation with philological commentary) is the first of its kind for this body of literature. He credits his interest in the field to discovering George Graf's *History of Christian-Arabic Literature*, shortly after it was published, in Speer Library.

Nathaniel C. Roe (B) celebrated his fifteenth year as Executive Presbyter of the Washington Presbytery last fall.

John H. Scott (B) is in his second and final year as convener/president of the Pittsburgh alumni/ae.

George A. Vorsheim (B) recently celebrated his 20th anniversary at the Morris Plains Presbyterian Church in New Jersey.

John A. Westin (B) serves as Assistant Pastor in charge of Care and Counseling at Kirk of the Hills Presbyterian Church in Tulsa, Oklahoma. He received his

doctorate in June, 1980; his dissertation was on "The Essence of Transcendence in the Grief Process: A Phenomenological Approach."

Paul A. White (B) was honored by the Board of Directors for 20 years of service as President of Philadelphia Presbytery Homes.

1951

Elizabeth A. B. Burgess (E) is on the staff of Columbia Theological Seminary, Decatur, Georgia.

Donald G. Burt (B) attended the North American Summer Session at Mansfield College, Oxford, England, last summer.

Neal N. Herndon, Jr. (B) retired in July, 1981, from the Bethlehem Presbyterian Church in Newburgh, New York.

J. Bruce Melton (b), formerly Pastor at the Christ Presbyterian Church in St. Louis, Missouri, is now serving as Interim Pastor at the First Presbyterian Church of Sterling, Illinois.

William W. Murray (B) has accepted a call to be Assistant Pastor at the First Presbyterian Church of Concord, California. Mr. Murray previously served the First Presbyterian Church in Lakeview, Oregon.

Ralph A. Tamaccio (B) is now serving the Calvary Presbyterian Church in Wyncote, Pennsylvania.

1952

Henry F. Jonas (B) describes his service at a minimum and maximum security facility for 1,500 men as an "exciting theological challenge."

Andrew E. Newcomer, Jr. (M) said, "It's a great way to retire," as he began his seventh interim last fall.

1953

Julian Alexander, Jr. (B) has announced his intention to retire in June as Pastor of the Willow Grove Presbyterian Church in Scotch Plains, New Jersey.

Merle E. Elrod (B) is Interim Pastor of the First Presbyterian Church in Rushmore, Minnesota.

Horace M. McCullen (G), a United Church of Christ minister, is Pastor of the Community of Christ Church in Salt Lake City, Utah.

James M. Moore, Jr. (M) announced his retirement last June after almost 39 years of service. However, he has accepted a call to serve as Associate Pastor of the Norcross United Methodist Church in Norcross, Georgia.

Roy P. Strange, Jr. (B) is participating in the development of a fellowship of

those serving merchant sea men. If you are so involved, please contact him at 13835 Lantern Lane, Houston, Texas 77015.

1954

John A. Baxter (B), formerly Pastor of the First Presbyterian Church in Andover, New York, has accepted a call to the First Presbyterian Church in Pitman, New Jersey.

Virgil L. Jones, Jr. (B) was honored in November by the Detroit chapter of Black Presbyterians United (BPU) for 21 years of service in campus ministry at Wayne State University.

John C. Kinsey (B) has returned to parish ministry after 15 years in public education. He was elected Moderator of the San Francisco Presbytery for the year 1982.

David B. Lowry (B), a member of the General Mission Council, has been called to serve as Executive Presbyter of the

Princeton Symposium Celebrating the 15th Anniversary Of the Confession of 1967

October 21-22

Pastors, educators, and lay leaders are invited to hear papers presented by Presbyterian theologians on the application of this contemporary confession to the church's mission and ministry today. Representative of topics to be discussed are the following:

Jesus Christ: Reconciling Liberator
A Confessional Hermeneutic for Church Leaders
Creation within the Love of God
The New Life and Human Community
Biblical Authority and Interpretation
A Fresh Paradigm of Human Sexuality and Mutuality
Reconciliation in Society (Overview
by Third-World Theologian)
Path toward Racial Justice
An Economics To Overcome Poverty
Peacemaking in a Militaristic Society
What Do We Hope for in an Apocalyptic Time?

The Symposium is sponsored by the Council of Theological Seminaries, Princeton Theological Seminary, the Advisory Council on Church and Society and Nassau Presbyterian Church, with the active support of the Program Agency and Vocation Agency.

To register, send \$25 (students, \$15) to Church Education Service, Symposium on the Confession of 1967, Room 1101, 475 Riverside Drive, New York, NY 10115; (212) 870-2877. Five meals at Princeton Seminary are \$21; room at Princeton Continuing Education Center, \$15 per night.

Also, local church leaders who have used the Confession are requested to submit beforehand accounts of its use in worship, teaching, preaching, music and arts, mission development, and social policy statements.

Presbytery of Cincinnati, Ohio, effective August, 1982.

Jane McCullough Lugo (e) is now Acting Coordinator of a Vocation Program for the Handicapped in Los Angeles.

Wayne W. Witte (D) is working with the Child Protective Services in the State of Iowa. He continues to serve as Stated Supply to churches in Iowa and Illinois.

1955

Douglas E. Bartlett (B) is serving as Stated Supply at the Stony Point Presbyterian Church in New York.

Robert G. Crawford (b), on sabbatical in 1981, took a month long course in Jerusalem on "The Bible and Its Setting," visited the University of Tübingen to confer with faculty on his proposed book on the Incarnation, contributed essays on Irish Presbyterian Church history to the book *Conflict and Challenge*, and spent

nine months at the University of Cape Town in South Africa on a Fellowship Grant. Dr. Crawford is Principal Lecturer and Head of Religious Studies at Brighton Polytechnic in Brighton, England.

Stephen Tonghwan Moon (M), presently in exile from Korea, was received into the National Capital Union Presbytery from the Metropolitan Seoul Presbytery, the Presbyterian Church of the Republic of Korea.

John H. Visser (B), former Pastor of the First Presbyterian Church at Carrollton, Ohio, has accepted a call to serve as the First Pastor of a newly-organized cooperative parish in the Belmont and Harrison counties of Ohio. He was awarded the Doctor of Ministry Degree from McCormick Theological Seminary in June of 1981; his thesis was, in part, an analysis of the political climate of a congregation.

956

George H. Early (B), responding to the alumni/ae Phonathon, spoke of his teaching special education.

Albert L. Johnston (B) spent seven weeks in the Orient last summer renewing contacts at Japanese Universities.

Earl Tyson (m) has been honorably retired from the Friendship Presbyterian Church in Hialeah, Florida.

957

Yoru Hashimoto (M) is Pastor of the Akemidai Church (United Church of Christ) in Japan, Director of the day care center "Ayame Hoikuen," and Professor of Kunei Junior College.

David C. Meekhof (B), a Trustee of Hawaii Loa College in Kaneohe, now serves as Executive Presbyter of the Presbytery of the Pacific.

958

William Philip Park (B) has accepted a call to serve as Pastor of St. Mark Presbyterian Church in Portland, Oregon. He presently serves with the Program Agency of the Council on Church and Race.

Norma Jean S. Perkins (E) has written 12 volumes on *Exploring the Bible*, a church school curriculum for use during the 1981-82 school year. The books are for children five through twelve and their teachers.

Lawrence L. Reaser (B) wrote a project paper on "The Post Chaplain as Facilitator of Ministry" to complete his D.Min. Degree at Union Seminary in Richmond, Virginia. The paper was an evaluative study of the collegial style of shared

ministry, as practiced at Fort Lee.

Mr. Reaser was awarded the Meritorious Service Medal last June at the conclusion of his four years as Post Chaplain at Fort Lee. Since last July he has served as Community Chaplain, supervising and facilitating ministry among nine chaplains and 16,000 military personnel and their families. He also acts as Sued Bayern Area Chaplain, helping to support the ministry of 25 army chaplains stationed across southern Germany.

Harold T. Walker (m) writes that his work begun in 1979 with the Sudan Interior Mission as supervisor of Bible translations continues to expand. A translation center has been established in the village of Doro (about 400 miles south of Khartoum), where five translators are working with three languages. Looking back over the 36 years since his appointment to the Sudan by the Board of Foreign Missions, Mr. Walker recalls 15 years of service in Gedaref in the development of a new station, an elementary school and a church. He assumed the responsibility for volunteer evangelists for seven different tribal groups and eventually for all tribal work in the cities of Khartoum, Khartoum North and Omduman. In 1977 he became interested in literacy in the vernaculars, and after his studies at the Summer Institute of Linguistics, he was given charge of vernacular literature production and literacy for the Sudan Interior Church—the position called for "tent living" while traveling to train village teachers.

Through the years Mrs. Walker has served with him as a teacher.

1959

Robert A. Clark (B) will begin a year's "home assignment" in July. Since mid-

1979 he has been assigned to the development of a Presbyterian Church "from scratch" in the hot and drought-stricken northeast region of Brazil. Mr. Clark tells us they've incorporated a small book store and a daily pre-recorded radio program; and, using programmed manuals, have offered "extension" type courses on the Book of Revelation and on evangelism.

D. Gordon Jewett, Jr. (B) returned from Pakistan and North India where he toured mission stations. His wife, **June M. Loomis (e)**, immediate past President of her presbyterial, is currently serving on the local school board.

Daniel W. Little (B) was elected to serve as Moderator of the Kiskiminetas Presbytery in Pennsylvania.

John M. Robertson (B) recently published his fourth book, *Together/Prayers and Promises for Newlyweds*. Two earlier volumes are directed at hospital patients, *Here I Am, God; Where Are You?* and *Being Made Whole/Prayers and Promises for Hospital Patients*. A third book, for the bereaved, is entitled *Comfort/Prayers and Promises for Times of Sorrow*.

John M. Salmon (B,D), former Pastor of the Fairfax Presbyterian Church in Fairfax, Virginia, now serves the Westminster Presbyterian Church in Piqua, Ohio.

James F. Shepherd (b) published his fifth book, *The Houghton Mifflin Study Skills Handbook*.

1960

J. Raymond Brubaker (B) was elected President of the Greater Reading Council of Churches in Pennsylvania.

Robert I. Doom (M) is now serving as Pastor of the Presbyterian Churches of Baird and Cross Plains, Texas.

Irene W. (U) and **Richard T. (M) Foulkes** published a newsletter called *Perspective on Central America* in which they "share a few thoughts and observations" with the reader on "the Central American scene." They write of the "oppressive militarism" and tell of the ways "Christians in Guatemala and El Salvador react to violence." Bible Society consultants, the Foulkes recount their interactions with a priest in Guatemala who was late for a meeting because "17 of the catechists had been killed" and who was himself killed "resisting kidnapping." They report also, "In the midst of the confusion, the evangelical church shows phenomenal growth, now representing 20% of the population in Guatemala (compared to 8% in Costa Rica.)"

Thomas D. Hanks (B) and his wife, Joyce,

The Army Is Coming!

The annual Autumn Action program is scheduled from 10:00 to 1:30 on Saturday, October 16, the same day Princeton lines up against Army at 2:00. The game is only the second since Princeton and Army have resumed their old football rivalry. The full corps of cadets is coming to Princeton to support their team. As in past years, general admission tickets to the game will be available for PTS alumni/ae, pastors, and friends. Mark your calendar now for *Autumn Action*.

will spend time in Bordeaux, France, gathering materials while researching his wife's project, "Jacques Ellul's Thought and Its Application to Costa Rican Society." The Hanks plan a book on Ellul's work with chapters by third-world experts in the various disciplines on which Ellul writes. They want "Ellul's Christian perspective" on "violence, revolution and marxism" to be available in Latin America.

Donald G. Howland (B) received a Doctor of Ministry Degree from McCormick Theological Seminary last June.

Charles H. Nelson, Jr. (B) is Chairman of the Sociology Department at Muskingum College in New Concord, Ohio.

Robert M. Paterson (M) writes about his activities in Indonesia in a circular letter which is mimeographed and distributed by relatives in New Zealand.

Richard H. Stearns (B), previously of the Twelve Corners Church in Rochester, New York, now serves the First Presbyterian Church of Greenwich, Connecticut.

William Tsai (U), who founded the Christian Church of Divine Grace in Hong Kong, has handed his work there over to younger colleagues and returned to the United States, where he is staying with family in Los Angeles. He plans on taking some courses at the California Graduate School of Theology, Glendale.

John H. Valk's (B) sermon, "The Transforming Friendship," was published in the *Princeton Seminary Bulletin*. Mr. Valk is a member of the executive committee of the New York State Council of Churches' Commission on Institutional Ministry. He also serves as President of the New York State Protestant Correctional Chaplains' Association.

1961

Rodman L. Fridlund (B), Interim Pastor at the South Lake Tahoe Presbyterian Church in California, has accepted a call to the Northminster Presbyterian Church of Sacramento.

Frederick P. Gibbs (B,M) has been called to the Western Reserve Presbyterian Church in Pepper Pike, Ohio. Most recently he has served the River Road Presbyterian Church in Richmond, Virginia.

Alfred A. Glenn (b) serves as Chairperson and Professor in the Department of Biblical and Theological Studies at Bethel College in St. Paul, Minnesota. Dr. Glenn's most recent book is *Taking Your Faith to Work*.

June M. Loomis (e), immediate past President of her presbyterial, is currently serving on the local school board. Her

husband, **D. Gordon Jewett (B)**, has returned from Pakistan and North India, where he was touring mission stations.

Thomas A. Phillips (B) received his Doctor of Ministry Degree from McCormick Theological Seminary in June.

1962

Plutarco Bonilla-Acosta (M) acts as Coordinator of the Pastoral Training Program, a division of the Latin American Evangelical Center for Pastoral Studies (CELEP). He also serves as sub-Director of the School of Philosophy of the University of Costa Rica.

Howard F. M. Childers (B) has accepted a call to the pastorate of the Westminster Presbyterian Church of Amarillo, Texas. Mr. Childers previously served as Pastor of the First Presbyterian Church in Yakima, Washington.

Donald W. Erickson (E) attended the October, 1981 meeting of the Synod of the Uniting Church in Sydney, Australia, where he enjoyed a brief reunion with **Trevor Quant (62)**. Another alumnus, **Saphir Athyal (58)**, now at the Union Biblical Seminary in India, presented the Synod's Bible Society Lecture.

Robert C. Holland (B) published an essay on Ulrich Zwingli in *A Cloud of Witnesses: Profiles of Church Leaders*, sponsored by the Eastern Mennonite Seminary. Mr. Holland serves St. Andrew's Church, Selma, California.

Richard H. Leon (B), Pastor of the First Presbyterian Church of Spokane, received the Distinguished Pastoral Leadership Award from Whitworth College at the annual meeting of the Synod of Alaska-Northwest in June.

Jose C. Nieto-Sanjuan (M,D) writes from Juniata College in Huntingdon, Pennsylvania, that he lectured last November at the University of Salamanca, Spain, on "Poetry and Mysticism: Mystery and Key in St. John of the Cross," and the "Catedra Fray Luis de Leon." In 1981 he was a Visiting Professor at McCormick Seminary. His class was on "The Spanish Reformers." Mr. Nieto has written *Valdes' Two Catechisms: The Dialogue on Christian Doctrine and The Christian Instruction for Children*. His most recent book, *Mistico, poeta, rebelde, santo: Entorno a S. Juan de la Cruz*, was published this year.

Clarence C. Payne (M) recently completed ten years of service with the Panama Canal as the Administrative Assistant to the Agency Administrator. **William K. Waits, Jr. (G)**, owner and operator of two busses, has given tours of historic Washington to over 200,000

young military personnel and children of the S. W. Community House in Washington, D.C., over the past 17 years.

Thomas S. Ward (B) formerly serving the Center for Life Enrichment and Renewal at the Wyckoff Reformed Church in Wyckoff, New Jersey, is now with the West Side Reformed Church in Ridgewood, New Jersey, as Director of the Service for Counseling and Human Development.

1963

Ronald L. Bump (B) received his Doctor of Ministry Degree from the School of Theology in Dubuque, Iowa. The title of his dissertation is "Facing the Unwelcome: A Learning Process in Which Participants Can Intentionally Prepare Themselves To Accept, Understand and Use Constructively Life's Disappointments and Tragedies." Dr. Bump continues to serve as Pastor of the Southeast Presbyterian Church in Lincoln, Nebraska.

W. Richard Foster, Jr. (B) was elected to serve a one-year term as Moderator of the Presbytery of Philadelphia; his term begins January, 1982.

Paul H. Letiecq (B) became the Pastor of the First Presbyterian Church in Holley, New York (Genesee Valley Presbytery) on March 1.

Hart M. Nelsen (B), Chairman and Professor of Sociology at Louisiana State University in Baton Rouge since August, 1981, is President of the Association for the Sociology of Religion. He serves on its Board and the Boards of the Society for the Scientific Study of Religion and the Religious Research Association and continues as Editor of the *Review of Religious Research*.

Charles L. Rassieur (B) has written a new book designed to give practical help to clergy who deny themselves the care they give to others. *Stress Management for Ministers*, published in March by Westminster Press, tackles an increasingly common problem faced by most ministers—stress. An ordained pastor and Associate Director of the North Central Career Development Center in New Brighton, Minnesota, Dr. Rassieur has daily contact with pastors and church professors. He also wrote *The Problem Clergyman: Don't Talk About*.

William L. Slemp (B) retired from the Westminster Presbyterian Church in Spokane, Washington, last December.

1964

James R. Black (M), recently accepted

Certified Member of the American Association of Pastoral Counselors in Atlanta, presented a paper to the College of Chaplains in Louisville, Kentucky. Black continues as staff chaplain with Florida's Hospice program and offers pastoral psychotherapy through the Pastoral Counseling Center in Jacksonville, Florida.

Robert Hallman (B) has been appointed to the position of Director of Personnel and Staff Development for the Loudsburg Area School District in Pennsylvania.

Richard L. Turner (M), formerly of the Maryvale Presbyterian Church in Cheekwaga, New York, accepted a call to the First Presbyterian Church in Sussex, New Jersey.

1965

Nice I. Anderson (E) is the Director of Children's Ministries at the Fox Chapel Presbyterian Church in Pittsburgh, Pennsylvania.

James E. Janke (M) is Executive Director of the Good Earth Village Presbyterian Church Camp in Spring Valley, Minnesota.

Robert E. Larson, Jr. (B) has been named Executive Vice President of Life Line International, an association of more than 100 telephone counseling ministries in 12 countries. Mr. Larson, presently in charge of the American Affiliate of Life Line, Contact Teleministries U.S.A., will continue to direct that program as well.

Robert Reichenbach (B) continues his work with the New Jersey Department of Civil Service, Division of Examinations, Examination Section Supervisor.

Richard L. Spencer (B,D), Associate Pastor of Arcadia Presbyterian Church in California, is also teaching part-time at Fuller Seminary.

1966

T. Kimbrough, Jr. (D), a professional singer, is back in the United States after a four month engagement in Vienna where he starred in *Man of La Mancha*. He says he has resumed his former work as minister by presiding at the marriage of his sons, Timothy and Mark.

1967

John P. Freshley (B) is serving at the First Presbyterian Church in New Philadelphia, Ohio.

Gordon Williams (B) is involved in a family interdenominational Christian television ministry called *100 Huntley Street*. Originating in Toronto, Ontario, the program is seen across Canada and in many states.

1968

E. Colvin Baird (D) is serving as President of the Memphis Theological Seminary in Memphis.

Gordon S. Cook (M), recently retired from the Navy after 21 years of service as a chaplain with the Navy and Marine Corps, has been appointed Asia Regional Director of the Pearl S. Buck Foundation, located in Bucks County, Pennsylvania. He will oversee regional programs of care and education for some 12,000 fatherless Amerasian children in Korea, Okinawa, Taiwan, the Philippines and Thailand. He and his wife will reside in Okinawa.

Andrew P. (E) and Dorothy Stempel Grannell (E) want to alert friends of their address: 238 Third Street South, # A318, Waite Park, Minnesota 56387. Mr. Grannell is presently teaching Christian Education at St. John's University Graduate School in Collegeville.

Robert A. Jackson (B) recently celebrated his 10th anniversary as Pastor of the First Presbyterian Church in Baker, Oregon.

Richard S. Moore (E) continues to act as Director of the Lower Bucks County (Pennsylvania) Chamber of Commerce, consisting of 1,300 members providing services to 22 communities.

C. Spencer Van Gulick (B), formerly of the Bethlehem Presbyterian Church in Sharon, Pennsylvania, has accepted a call from the Lower Marsh Creek Presbyterian Church of Gettysburg, Pennsylvania.

1969

John C. Lancaster (M), after 12 years on the staff of Christ Church Cathedral, Victoria, British Columbia, was reappointed archdeacon of Quatsino and transferred to the Church of Saint John the Divine in Courtenay.

Carol Moseley Ames (B) has joined the staff of *A. D.* magazine as an editorial assistant.

1970

Eugene W. Beutel (M,P) spent 22 days in a Study Seminar to Mainland China, sponsored by the World Mission Divisions of the American Lutheran Church and the Lutheran Church in America.

J. Paul Cameron, IV (E) received a Doctor of Ministry Degree from Colgate Rochester Crozer Theological Seminary. Specializing in Family Ministry, he wrote a thesis entitled "A Comforting Congregation: A Program for Training Lay Christians in Ministering to the Dying and Grieving."

Shozo Fujita (D) is Associate Professor in

the Department of Religious Studies at Iona College in New Rochelle, New York. He has begun a new book about the intertestamental period. His last volume, published by Paulist Press, was entitled *Introducing the Bible*.

Robert H. Linders (M,P), Pastor of St. Paul's Lutheran Church in Doylestown, Pennsylvania, was selected as the 1982 Presenter of "Preaching in the 80s", a seminar for Lutheran pastors held in New Jersey. "The Parish as Theological Lab," an article authored by Mr. Linders, appeared in the February issue of *Partners Magazine*.

1971

Mr. John W. Zehring, III (E) writes that his fifth book, *Preparing for W*O*R*K* (Victor Books), has been selected by *Group Magazine*, a publication for youth group leaders, pastors, and youth advisors, as their 1982 Book of the Year. Zehring is presently employed as Special Assistant to the President at Earlham College, Richmond, Indiana.

1972

Alan R. Blatecky (B) is now Cable Franchise Administrator in Dubuque, Iowa. Blatecky was formerly Director of Telecommunications Systems Operations, a nonprofit corporation, in Williamsburg, Virginia.

L. Carole Zippi-Brennan (B) has accepted a position at the Shadyside Academy for boys in Pittsburgh, Pennsylvania.

1973

James E. Mead (B), formerly with the First Presbyterian Church of Sherman Oaks, California, now serves at the University Place Church of Tacoma, Washington.

Louis G. Parkhurst, Jr. (B) has compiled and edited *Principles of Prayer* (containing 40 meditations) and *Principles of Victory* (sermons on Romans). Both books, published by Bethany House Publishers, were authored by Charles B. Finney.

Alexander H. Wales (B) is currently enrolled in the D.Min. program at Dubuque Theological Seminary.

1974

Robert J. Elder, (B) has entered the Doctor of Ministry program at Drew Theological School in Madison, New Jersey.

Cullen Herald-Evans (B) serves as Counselor for the Sex Abuse Counseling Unit of the New Jersey Division of Youth and Family Services in Trenton, New Jersey. **Bettyann K. W. Gilmore (E)** now serves

as Education Coordinator for the Mills School, a private educational treatment program for young men, ages 12-21.

Steven E. Melamed, Sr. (B), his wife, **Antonia (75E)** and their son, Steven, Jr., spent last November in Israel for "study-leave" purposes.

Gary K. Scroggins (E) is serving as Associate Pastor at the First Presbyterian Church in Libertyville, Illinois.

1975

David L. Evans (B) serves as Associate Pastor of the First Presbyterian Church in Columbia, Missouri.

Douglas K. Fletcher (B) is now Associate Pastor and Minister of Education at the First Presbyterian Church of Tulsa, Oklahoma.

G. Benhardt Fraumann, II (B) is now at the Community Church in Ringwood, New Jersey, after serving the First Presbyterian Church in Sandusky, Michigan.

Antonia G. Melamed (E), her husband, **Steven (74B)**, and their son, Steven, Jr., spent a month in Israel for "study-leave" purposes.

Michael A. Pearson (B) recently assumed the position of Rector at the Church of the Epiphany in Providence, Rhode Island.

Philip G. Smith (B), formerly Associate Pastor in Logansport, Indiana, is now serving the First Presbyterian Church in Tequesta, Florida.

1976

Daryl K. Anderson (E) began service in March at the Evangelical Free Church of Belgium. He and his family expect to be in Belgium at least four years.

Joan M. Martin (B) is now serving as Campus Pastor at Temple University, Philadelphia.

William F. Skudlarek (D) recently edited a book on monastic spirituality entitled *The Continuing Quest for God: Monastic Spirituality in Tradition and Transition*. The book includes 22 articles by 15 authors and treats such topics as the "Origins of Egyptian Monasticism," "Feminine Monasticism in the 12th and 13th Centuries," "Origins and Development of Benedictine Monasticism in the United States," and "The Rule of St. Benedict Today." Mr. Skudlarek serves as Dean of the School of Theology at St. John's University in Collegeville, Minnesota.

1977

William G. Starr (B) began a new position as Youth Pastor at the Community Pres-

byterian Church in Danville, California, last February.

1978

John C. Berghorst (B), formerly at the First Presbyterian Church in Media, Pennsylvania, serves the First Presbyterian Church of Moline, Illinois.

Jeffrey Chesebro (B), previously Assistant Pastor, Pluckemin, New Jersey, has been called to serve as Pastor of the Oak Tree

Presbyterian Church in Edison, New Jersey.

Andrew L. Choy (B) has been called to Assistant Pastor of the First Presbyterian Church, Livermore, California.

Richard A. Miles (B) has accepted a call to St. Mark's Presbyterian Church in Lomita, California.

Richard D. Tindall (B) is now serving as Assistant Pastor of Education at Bryn Mawr Presbyterian Church in Pennsylvania.

gifts

In memory of:

Dr. Clifford E. Barbour to the Tennent Fund

The Reverend Robert B. Berger (Class of 1932) to the Scholarship Fund

The Reverend Dr. Lawrence E. Brynstad (Class of 1930) to the Tennent Fund
Marshall Bertrand Dendy (Class of 1926) to the Scholarship Fund

William G. Douglas to the Tennent Fund
Emily S. Duprat to the Scholarship Fund
The Reverend Chalmers H. Goshorn (Class of 1923) to the Scholarship Fund

Dr. Elmer G. Homrighausen, Professor and Dean Emeritus, Princeton Seminary, to the Elmer G. Homrighausen Scholarship Endowment Fund

Dr. Lefferts Loetscher, Professor Emeritus, Princeton Seminary, to Speer Library for the purchase of books in American Church History

The Reverend Isaac M. Patterson (Class of 1859) to the Tennent Fund

Dr. Otto A. Piper, Professor Emeritus, Princeton Seminary, to the Otto A. Piper Memorial Scholarship Endowment Fund

Moffatt Ross Plaxco (Class of 1915) to the Class of 1915 Scholarship Endowment Fund

The Reverend Andrew M. Sebben (Class of 1944) to the Scholarship Fund

Lois Harkrider Stair to the Lois Harkrider Stair Memorial Scholarship Fund

The Reverend John B. Tavaglione to the Education Fund

Dr. James R. Tunnell (Class of 1981) to the Education Fund

Dr. Charles A. Underwood (Class of 1919) and his wife, Alma, to the Tennent Fund

W. Trevor Wagg (Class of 1960) to the Center of Continuing Education

Mrs. W. A. Wilkin to the Education Fund

In honor of:

The Christian Education Staff (Freda Gardner, Dr. Wycoff, Dr. Loder) to the Tennent Fund

The Reverend John D. Dennis (Class of 1962) to the Scholarship Fund—"with gratitude for all that Princeton has done for our Pastor and meant to him"

The Reverend Jerry E. Flanigan (Class of 1956) to the Center of Continuing Education

Mr. and Mrs. Herman Fredericks, "my parents, who have served God for 88 years in a Presbyterian Church in West Orange, New Jersey," to the Education Fund

The Reverend Robert Hudnut to the Doctor of Ministry Program

Dr. Harry G. Kuch to the Education Fund

The Reverend Dana F. Lindsley (Class of 1974) to the Scholarship Fund—"We feel that Princeton Theological Seminary has made a real contribution to the life and work of Trinity Church through the excellent training given our pastor, Dana Lindsley."

The Reverend Dr. Philip Rodgers Magee (Class of 1952) and his ten years as Pastor to the Philip Rodgers Magee Scholarship Endowment Fund

Dr. James I. McCord, President, Princeton Seminary, to the Tennent Fund

James Richard Neumann (Class of 1982) to the Education Fund

Linda L. Westerhoff to the Scholarship Fund

In appreciation of:

The use of Speer Library, to Speer Library for the purchase of books

"The strong positive influence Dick and Margie Armstrong have had on my life" to the Willa and Harwood Childs Memorial Scholarship Endowment Fund

"The opportunities extended to my son Eric, Class of 1976, and especially for the support so generously given him by Dr. Diogenes Allen," to the Tennent Fund

Obituaries

Otto Piper, faculty

Died February 13, 1982, at the age of 90. Born in Lichte, Germany, Dr. Piper served in the German Army as an infantryman during World War I. He taught at the University of Goettingen and at the University of Muenster, where he succeeded Karl Barth in the Chair of Theology. Forced to flee Germany in 1933, he spent three years as Guest Professor at the University of Wales before coming to the Seminary as Guest Professor in 1937. Appointed Helen M. P. Manson Professor of New Testament Literature and Exegesis in 1941, he served on the faculty until his retirement in 1962, when he was made Professor Emeritus. From 1961 to 1968, he acted as the Director of the Lilly Endowment Bibliographic Project in New Testament Literature.

A member of the Society of Biblical Literature and Exegesis, the American Church History Society, and the Society of Reformation Research, he also served as President of the American Theological Society. After World War II, he was decorated by the German government for his extensive relief efforts on behalf of the German people. He delivered the Croall, Edinburgh, and Stone Lectures at Princeton Seminary and the Smyth Lectures at Columbia Seminary, Decatur, Georgia. Among Dr. Piper's many books are *God in History*, *The Christian Interpretation of Sex*, and *Christian Ethics*. He is survived by a son, Manfred, and a daughter, Ruth K. White.

H. Douglas Swan, 1908b

Died September 11, 1981, at the age of 100. A native of Donegal, Ireland, Dr. Swan was the Officiating Minister for the Scottish Army and Navy. As Pastor of the Peterhead Presbyterian Church in Aberdeenshire, Scotland, he served a parish ministry that spanned almost four decades. He retired in 1951.

Harry Van McCulloch, 1919B

Died August 11, 1981, at the age of 92. Mr. Van McCulloch began his ministry in 1920 and served as Pastor of five churches. His last charge was the First Presbyterian Church in Lees Summit, Missouri.

William F. Wefer, 1922B

Died December 17, 1981, at the age of 88. Dr. Wefer held the position of Executive of the Philadelphia Presbytery for 21 years. He retired in 1960. He served as Pastor of the Good Shepherd Presbyterian Church in New York City for ten years. In 1937 he accepted a call to be

Assistant Director of Adult Education on the Board of Christian Education in Philadelphia, Pennsylvania.

Ralph W. Key, 1923B

Died December 17, 1981, at the age of 85. He served churches in the Abingdon Presbytery, Virginia, as an interim and stated supply pastor for ten years. A missionary to the Punjab, India, he was appointed Professor of Religion at Biblical Seminary, New York, and at the New York University School of Education.

Paul S. Krebs, 1923M

Died October 28, 1981, at the age of 86. Dr. Krebs retired in 1964 as Pastor of the Twelfth Street Presbyterian Church of Alton, Illinois, after 35 years of service.

James Sprunt, 1926M

Died December 21, 1981, at the age of 80. Dr. Sprunt served seven pastorates during his 42 year ministry, from which he retired in 1968. He held the position of Moderator of the Synod of the Virginias in 1968. He is survived by his wife, Melvina; a daughter, Ruth; and a son, James, Jr.

D. Kirkland West, 1927B

Died February 6, 1982, at the age of 80. Dr. West served the China mission for 15 years until 1941 when his family was evacuated from China at the outset of the Japanese invasion. While in the United States, he taught at Western Theological Seminary and served the pastorate of the First Presbyterian Church in Johnstown, Pennsylvania. He returned to China in 1946 as Chairman of the Shantung Mission and of the Navy YMCA Committee, then serving the U.S. Asiatic Fleet. During 1948 he was held captive by the Communists. In 1950 he accepted a call to be Pastor at the First United Presbyterian Church in Medford, Oregon, where he remained until 1967 when he retired Emeritus. On the boards of the North China Theological Seminary, the San Francisco Theological Seminary, and Whitworth College in Spokane, Washington, he gave the opening prayer for the U.S. House of Representatives in 1967.

Felix B. Gear, 1928M

Died March 10, 1982, at the age of 83. Dr. Gear was Professor of Systematic Theology and Dean of the Faculty at Columbia Theological Seminary in Decatur, Georgia, until retirement in 1969. Previously Professor of Bible at South-

western College in Memphis, Tennessee, he accepted a call to serve as Pastor of the Second Presbyterian Church in Memphis. He was Moderator of the General Assembly of the PCUS in 1964.

Lawrence E. Brynestad, 1930M

Died March 3, 1982, at the age of 84. Ordained by the American Lutheran Church in 1926, Dr. Brynestad was a parish minister for 39 years. He served pastorates in South Dakota, New York, and Minnesota. His wife, Myrtle, survives him.

Evan D. Welsh, 1930b

Died December 17, 1981, at the age of 77. Dr. Welsh was Pastor of the Bethany Presbyterian Church in Minnesota and the Ward Memorial Church in Michigan. He served as Pastor and later Chaplain at Wheaton College in Illinois.

Ernest C. Bartell, 1931b

Died January 21, 1982, at the age of 79. A Phi Beta Kappa graduate of Princeton University, Mr. Bartell was ordained by the Methodist Church in 1956. He served a pastorate in Fineville, New Jersey, for eight years, taught at Phillips Exeter Academy in Exeter, New Hampshire, and held the position of Executive Training and Development Instructor at Merck and Company for 28 years until retirement in 1969. He is survived by his wife, Madeleine, and a daughter, Shirley L. Vitelli.

John C. Nevin, 1932B

Died January 16, 1982, at the age of 78. Dr. Nevin served as Pastor of the Multnomah Presbyterian Church in Portland, Oregon, for 24 years until retiring as Pastor Emeritus in 1970. Previous pastorates were in Pittsburgh, Pennsylvania; New Kingston, New York; and Adrian, Oregon. Following his retirement, Dr. and Mrs. Nevin volunteered as English teachers in the Thai Christian School in Bangkok, Thailand. They returned to Oregon in 1971.

Edward H. Johnson, 1933B

Died December 8, 1981, at the age of 72. A native of Canada, Dr. Johnson was Moderator of the Presbyterian Church in Canada; he gained world prominence when he and a handful of other Canadians organized an airlift to Biafra's victims of the Nigerian civil war. Serving Overseas Missions for the Presbyterian Church, he traveled extensively in Africa, India, the Far East, and South America. A missionary to China for 11 years, he left Manchuria in 1941 because of the

Japanese invasion. His recently completed manuscript describes his experiences during those years. He retired three years ago as Planning and Research Secretary of the church's Board of World Missions. His wife, Catharine; three daughters; and a son survive him.

Arthur D. Sargis, 1933B

Died January 30, 1982, at the age of 79. Mr. Sargis began his ministry as a missionary for the Presbyteries of San Joaquin, California, and Buckhorn, Kentucky. He later served as Stated Supply in Gladwin and Newportville, Pennsylvania. From 1934 until 1950 he was Pastor of the Presbyterian Church in Eddington, Pennsylvania. He received a call to the Kelvin Park Presbyterian Church in Chicago in 1951 and served as Pastor there for 17 years.

Michael P. Testa, 1937B

Died June 27, 1981, at the age of 70. Dr. Testa served as a fraternal worker and professor at a Presbyterian theological seminary in Portugal and held executive positions with the Synod of New York and the Department of Interpretation and Stewardship in New York City. In 1966 he became the European representative for the United Church for World Ministries (UPCUSA). During World War II, he served as a U.S. Army chaplain.

Richard P. Camp, 1938B

Died December 26, 1981, at the age of 72. Ordained by the American Baptist Convention North New Jersey Association in 1938, Dr. Camp served as the Pastor of the Van Riper-Ellis Memorial Baptist Church in Fairlawn, New Jersey, for 31 years. In 1965 the local chapter of Jewish War Veterans honored him with their annual Brotherhood Award. Several years ago, his home town, Fairlawn, named a street in his honor. Following retirement he continued his ministry by serving churches as interim pastor and interim chaplain.

Andrew M. Sebben, 1944B

Died February 9, 1982, at the age of 67. Dr. Sebben was Pastor Emeritus of the First Presbyterian Church of Trenton, New Jersey, the Church he had served since 1959. Earlier pastorates included churches in New York City and Hacketts-town and Perth Amboy, New Jersey. Active in civic affairs, he was a member of Concerned Citizens for Our School, Trenton People-to-People, the Mercer County Planning Council, and the YMCA

Board of Directors. In 1965 he received the Brotherhood Award from the Trenton New Jersey, chapter of the National Conference of Christians and Jews.

William Hendriksen, 1948D

Died January 12, 1982, at the age of 82. A graduate of Calvin College and Seminary, Mr. Hendriksen published *More Than Conquerors*, an exposition on the Book of Revelation, which was reprinted more than 20 times and translated into three languages. A prolific author, he published nine volumes of *New Testament Commentary*. In 1942 he was appointed Professor of New Testament Theology at Calvin Seminary. After 38 years of parish ministry in six pastorate he retired in 1965 from the Creston Christian Reformed Church in Grand Rapids, Michigan. He is survived by his wife, Reta; two sons, Bernard and Daniel; and a daughter, Geraldine Kerkstra.

Ralph H. Reed, 1948B

Died April 2, 1982, at the age of 58. Dr. Reed served as Assistant Pastor at the Seventh United Presbyterian Church in Frankford, Pennsylvania, and as Pastor of Presbyterian churches in New York City and Brooklyn, New York.

Ruth Miriam Sevier, 1949(E)

Died April 6, 1982, at the age of 62. M. Sevier served as a teacher in the public schools and of Christian Education since 1949. She was a member of the Commission on Christian Education of the National Association of Congregational Christian Churches.

John J. Koehler, 1964M

Died January 18, 1981, at the age of 51. Mr. Koehler served as pastor and educator in the Sudan for more than 17 years. After returning to America in 1963, he accepted pastorates at the Glen-Moor United Presbyterian Church in New Canaan and the Good Shepherd United Presbyterian Church in Oakdale, Pennsylvania.

James R. Tunnell, 1981P

Died July 15, 1981, at the age of 48. Mr. Tunnell served at the Williams Memorial United Methodist Church in Texarkana, Texas. Previously, he served churches on the Texas Gulf coast for 17 years. A delegate to the Texas Conference of Churches, he was appointed Missionary Secretary. He published articles in *The Century*, and in preaching and denominational magazines. He is survived by his wife, Carolyn, and three children.

In Memory of William Habada, 1898-1982

On January 21, 1982, the town of Princeton lost one of its old-world citizens. With the death of William Habada, Princeton Seminary also lost a friend and benefactor who had remained essentially anonymous during his lifetime.

Talking about Habada with William E. Lawder, Treasurer and Business Manager for the Seminary and one of the few persons to have glimpsed Habada's world, one uncovers a life lived, in true Thoreau-fashion, to the beat of a very distant drummer. In the midst of cosmopolitan Princeton, Habada chose the solitary life of a three-room, sparsely-furnished cabin surrounded by sixty acres of woodland and of few companions beyond hawk, goat and tree.

Lawder recalls that Habada's first contact with the Seminary was through Tom Brian, the former Superintendent of Grounds and Buildings. Brian introduced him to Lawder in 1964. That initial encounter resulted ultimately in a deferred gift to the Seminary of the 60 acre tract of land north of Princeton where Habada lived. It is now the Mount Lucas Road faculty housing project.

Habada came to Princeton from New York City, where he was born to Czechoslovakian parents in 1898. His father died when he was seven years old, and his mother was forced to place him and an older sister in an orphanage for five years. By piecing together scanty documents from the estate, Lawder learned that Habada left the orphanage and later served as a private in the U.S. Army during World War I; he fought in the battle of Meuse Argonne in France. In his effects were dog-eared German postal cards sent home to his mother during the war. Also among the papers was a baptismal certificate dated September 6, 1905, from the Jan Hus Presbyterian Church in New York City. His Bohemian, Protestant parents clearly planted the seed of faith and participation in the church early.

Soon after settling in Princeton he joined the Kingston Presbyterian Church, where he sang in the choir and was ordained an elder. He continued to purchase small lots of undeveloped land, some for as little as ten dollars an acre, at individual sales and tax sales, until he owned the 60 acres. All the while he chose for himself a simple, almost ascetic, style of living. A woodstove provided for cooking and heat. His house had no running water or sewerage. He never bought a bed, but slept instead on wooden planks. He kept three goats in a shed near what is now the Hiltner home and spent many of his waking hours walking through the woods alone watching birds.

A member of the Audubon Society and the Trenton Naturalist Club, Habada loved animals and birds and valued the natural elements which surrounded him. Lawder recalls the "balancing rock" near his property—a large room-size boulder sitting atop a smaller stone which he delighted in showing his infrequent visitors. He also loved to point out the site of an old schoolhouse and the natural springs from which he drew his water. A beloved companion was a favorite hawk which soared above his property and returned each autumn.

Habada embodied a rare spirit of compassion for his fellow human beings, that unusual charity which serves anonymously. Periodically, he collected or purchased clothing and furniture, packed them into his van, and traveled to the Southwest, where he distributed the goods to people in need. (A dream never realized was his wish to live on a small lot in a trailer park in Truth or Consequences, New Mexico.) Similarly, he gathered furniture for international students at the Seminary and assisted them frequently by providing scholarship aid.

It was in 1965 that the Seminary acquired the Mt. Lucas Road property as a deferred gift. The Seminary promised Habada a life dividend contract which guaranteed him income for the rest of his life from the investment. He kept an acre and a half to live on until he was admitted to Meadow Lakes Retirement Community in 1981, at which time that, too, was given to the Seminary. Lawder remembers the beginning of construction of faculty homes on the property; Habada would often come with a saw or an axe in hand to help. A year before he died, he spent a day with Seminary families cutting logs and carrying wood.

Habada's generosity did not stop with the gift of the land. Between 1965 and 1981, he gave five annuity gifts to Princeton, funds for the purchase of the duplicating press now used on campus, and several vehicles, including his van, which is now used for Seminary mail delivery.

In early 1981, after several heart attacks, Habada moved into an apartment at Meadow Lakes. According to Lawder, even there where the world intruded with bed and table, running water and plumbing, he enjoyed the simple moments of life—working in the chapel, reading in the library, watching from his balcony the black swans on the lake. He died in January after a December stroke.

Only a few people at the Seminary have personal memories of him. Dr. McCord used to invite him to campus on his birthday and for Thanksgiving dinners in the Campus Center. But Lawder knew him to be at heart a private man, a man of high principle and quiet faith.

alumni news

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Alumni News

Summer 1982

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Reunions 1982

The President's Page

September 1, 1992

Dear Colleagues:

In recent months many of you have asked me about the new Center of Theological Inquiry that has been established in Princeton. The Center was in the process of formulation and formation for the better part of two decades prior to its actual incorporation. To date it has had four members, and this year two additional scholars will be in residence. Dr. Paul Ramsey will lead a study of "Individual Freedom and Social Cohesiveness," and Dr. Roland Fyfe will direct a study of "The Two Books of God." When sufficient endowment is secured, it is anticipated that the Center will have twelve scholars in residence each year.

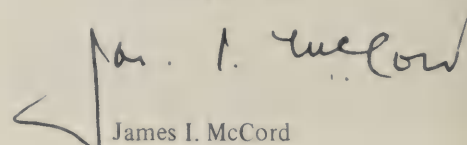
The Center is organized to respond to a pressing need for facilities in which research in religion can be conducted at the most advanced level. For centuries, universities across the world were the focal points of human learning, where new fields of inquiry were born and where existing fields were enlarged, renewed, and brought to bear on emerging intellectual and social questions. This still is very often the case, and a large amount of highly significant research continues to emanate from such institutions. The last several decades have revealed, however, the inadequacy of relying solely upon the university resource. Not that the quality of university faculties has deteriorated; on the contrary, in the face of enormous pressures from several sides, the level of scholarship found there scarcely could be higher. Instead, the veritable explosion of knowledge that has marked the present era, resulting in a proliferation of disciplines and subspecializations, has constituted the principal catalyst for transforming the nature of organized research. Now, alongside the universities, there have arisen numerous dedicated institutions, concentrating their efforts on particular areas or applications of knowledge with a range of resources that a university could responsibly attach to a single enterprise. The renowned Institute for Advanced Study in Princeton is an example of one type of specialized research institution organized on a model derived from graduate education; the Bell Laboratories may be taken to represent another type, one more akin to a commercial research division.

Theological research is confronted by similar demands. In this generation theology has tended to fall behind in addressing such issues as the relation of religion to scientific understanding, especially in the areas of physics, astronomy, and modern biology. In addition, there is very much to be done in the area of religious experience generally, as illuminated by the social and behavioral sciences. Moreover, extremely important questions in the area of comparative religion need to be addressed with renewed vigor.

Undergirding the Center is a philosophy—shared increasingly with the larger scientific community—that truth is essentially one. Although this principle remains always an ideal, and cannot be used as a device to obscure hard differences, it stands as a constant reminder that disciplines do not develop best in an antagonistic relationship, but in a posture of respect for the insights and dedication of others whose working view of reality may seem in some degree unfamiliar. This is an attitude that religion needs daily to reaffirm, and to implement through a commitment to organized research on an interdisciplinary scale.

The need is tremendous, and we have only begun.

Faithfully yours,


James I. McCord
President





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The Minister's Wife, the Minister 2

Clergy couples discuss the logistics of marriage and ministry.

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On the cover, President McCord bestows an award of special recognition on Muriel Van Orden Jennings (Class of 1932), the first woman to receive a degree in divinity from the Seminary 50 years ago. Also honored as a Distinguished Alumnus, pictured bottom left at the annual banquet of the Alumni/ae Association, is M. William Howard, Jr. (Class of 1972), past President of the National Council of Churches. The three reunion articles appearing in this issue include adaptations of two speeches given on Alumni/ae Day and an account of the gathering by the Class of 1942.

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Each issue will feature articles on alumni/ae in the field; these articles, expansions on class notes, appear in that alumni/ae section. Dale T. Irvin and Vickie Lee Erickson recount and reflect on their exposure to the Philippines, and two recent graduates explain how friendships begun at Princeton have contributed to their youth ministries.

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The Minister's Wife, The Minister

Clergy Couples Discuss Logistics Of Marriage and Ministry

by Barbara Chaapel



Carol
and Steve
Lytch

In November, 1978, the National Council of Churches sponsored a week-long consultation in Cincinnati, Ohio, for clergy couples nationwide ministering in major Protestant denominations. Planned in response to the growing number of couples serving in the ordained ministry, the consultation pointed up the need for advocacy and support of such men and women.

Seeds planted at the consultation grew into the Clergy Couples of the Presbyterian Family, a national organization for clergy couples in the United Presbyterian Church in the U.S.A. and the Presbyterian Church in the U.S. According to the Reverend Thomas Campbell-Schmitt, convenor of the group's steering committee, there are now over 250 clergy couples, ordained or seeking ordination, in

the two denominations.

Such couples choose various models for their ministry, ranging from two full-time calls in the pastorate to part-time calls in chaplaincy or judicatory staff work. An increasingly prevalent model is the co-pastorate model. In a co-pastorate, husband and wife share the role of pastor equally within the same congregation. The style of leadership is collegial, with tasks such as preaching, visitation, worship leadership, and program administration shared on a prearranged basis. The comparison has been drawn between such a model and group practice within the health profession.

With a rise in the number of women in the Master of Divinity program at Princeton Seminary, recent graduating classes have included a growing number of

couples for whom ministry is a common vocation. For the past two years, spring workshops have been held at the Seminary for these couples, to provide resources and support as they seek calls together in the church. Many will be called as co-pastors.

To highlight such husband-wife teams, Alumni News has interviewed three PTS alumni/ae couples currently serving as co-pastors. The interviews attempt to give insight into how these individual men and women work out ways of living and working together and to capture both their lifestyle and their theology of ministry. Each reflects a unique blend of marriage and vocation, of the personal and the professional. All demonstrate the depth of commitment required in building a new design for professional ministry.

Cranbury Couple Emphasize The Need for Flexibility

"I took my last exam at PTS, got married, went on a honeymoon, came back to Princeton for graduation and was ordained by the Blue Ridge Presbytery (CUS) all in a month," laughs Carol Lytch (80B) as she remembers the spring of 1980. "It was a hectic beginning for my marriage and my ministry, but I knew we would have six months in Scotland to slow down and get to know each other. We flew to Great Britain in time to fall to enroll at the University of Edinburgh on the Graduate Study Fellowship for the Parish Ministry which was awarded to me by the Seminary."

Relaxing in the spacious, sunny living room of the manse of the First Presbyterian Church of Cranbury, New Jersey, she and her husband, Steve (78B), clearly enjoy talking about their life as a couple and as co-pastors of that congregation. While she drinks tea and he, coffee, they take a half-morning to reflect on being a clergy couple before the day's appointments call them away.

Tall and soft-spoken, Steve muses on the beginnings of their courtship. "We met at Seminary when Carol was a junior and I was a senior. When I graduated in 1978, I accepted a call as Associate Pastor of the First Presbyterian Church in Charlottesville, Virginia. For the next two years I took all my study leave in Princeton and Carol took all her vacations in Virginia. We had the road from Virginia to Princeton memorized!"

In fact, Carol's love of the parish developed along with the relationship. To please her future husband she sought a summer job in Virginia in 1979 and became the full-time pastor of the Peaks Presbyterian Church in Bedford. "They were ready to close the church when I arrived, and by summer's end they were looking for a full-time pastor," she says with satisfaction, remembering the small country congregation in the white clapboard building in the foothills of the Blue Ridge Mountains. "I came and did it all for three months—preaching, visiting, counseling, weddings and funerals. Because it was a small rural church, I think

the people were excited about having a woman pastor. They didn't seem to have the fear or anxiety that larger churches often have about a woman." Their appreciation for Carol's ministry was borne out by their decision to call a woman as full-time pastor when she left. Since then that woman has moved on, and they have called a third!

A picture of the Peaks Church hangs in the foyer of the manse, a reminder to her of the summer of falling in love with Steve, with the pastorate and with the jagged mountain peaks of the Blue Ridge. "I will never forget that lovely drive to work, past the horses grazing in the meadows between the mountains. It was a wonderful summer," she reflects.

The Blue Ridge Presbytery ordained her as an evangelist after graduation. Steve left his ministry of adult education and visitation in Charlottesville, and they began their first year of marriage studying in Edinburgh. "We couldn't have chosen a better way to start the marriage," Steve affirms. "Living together overseas and traveling was a good way to lay the groundwork of our relationship. We had few responsibilities other than our studying and getting to know each other."

Like so many of their fellow PTS alumni, they fell in love with Edinburgh. They studied systematic theology and church history at New College, and both worked in ministry as volunteers, Steve in a hospice program and Carol in a parish. Home was a flat off Princes Street, and free time was filled with theatre, opera, concerts and social evenings with Scottish families. "Culture was a priority for us that year," Steve recalls, savoring the richness of the arts in the crown jewel of Scottish cities.

"We really got to know each other in the four months of backpacking in Europe after Scotland," Carol adds. "We were together almost every minute of every day. We saw each other tired, hungry, frustrated, with no place to stay on some nights. We spent most of our money on the sites; food and lodging weren't high priorities. It was a great experience

in discipline—Fodor suggests Europe on \$20.00 a day. We did it on \$15.00." Of the countries they visited, Israel, where they stayed two and a half weeks, was the favorite. They plan to go back someday.

The year abroad encouraged them to find positions together back in the States where they could serve as co-pastors. "Having worked in two different ministries in Edinburgh, we realized the strain which conflicting schedules and separate groups of parishioners put on our relationship," explains Carol. "We wanted to find a church that would call us as co-pastors and help us develop a model of team ministry." After writing a joint dossier delineating their complementary skills (Steve's primarily in preaching, visitation and teaching; Carol's in counseling, Christian education and program development), they began the search that culminated in their call to the First Presbyterian Church of Cranbury as half-time co-pastors.

They talk seriously about the model they have developed in their co-pastorate. It has changed, and they believe will continue to change in a direction that emphasizes the quality of flexibility which marks many clergy-couple ministries. They began by making a conscious decision to divide all pastoral responsibilities except preaching. Carol found weekly sermon preparation more taxing than Steve did, so they originally scheduled him to preach three Sundays a month. Soon it became apparent that Carol needed the higher visibility and authority which the pulpit gives, so they re-evaluated the model, dividing the preaching on alternate Sundays. "I'm glad we did that," says Carol, "because I have learned more discipline in preaching, and it makes our involvement in the total ministry more equal in the eyes of the congregation."

They moderate the Session on an alternating monthly basis, but divide staff responsibilities for its commissions, Carol staffing Christian education, worship and buildings and grounds; Steve, finance, stewardship and outreach. Carol admits to a little discomfort with the traditional role stereotypes implied in some of the division, but believes her gifts as well as Steve's are being wisely used.

The goal is equality of ministry and authority. Such equality they hope will provide a model for the church, the family and the individual in learning to share leadership and responsibility.

A sensitive issue for the Lytches has been "sticking to the contract. We tend

to work more than we should," Steve points out. "There are so many things to do, and we're both achievers. It's easy to forget we're each supposed to be working half-time. Realistically, that means about 32 hours a week for each, since full-time positions average 55-60 hours. But at the beginning we worked more than that. The Presbytery and the personnel committee have helped us realize that this can be detrimental to the church. It's not fair to the congregation, ourselves, or our colleagues who don't have a partner to share a full-time job."

"I think this is an issue for other clergy couples, too. Because so many of us are new in the ministry and have little experience, we are not hired by the bigger churches with two full-time positions. Yet we want to work full-time, which means that it's easy to overwork. That tendency fosters the possibility of clergy couples becoming a cheap and easy way out for churches which cannot pay two professionals. Things will change gradually. Working less than full-time may become a preference, particularly for couples with children. Working out the models will certainly require flexibility."

In one sense, the conflict will be resolved for the Lytches next February. Their Session has voted to extend to each a full-time call. "We feel very gratified and affirmed," says Carol, "like we're meant to be here. It means the model of co-pastoring is working for the church and for us." Duties will expand with the new calls—Steve wants to concentrate on pastoral visitation, and Carol plans to develop the area of teacher education.

The two clearly love ministry. Newer to the profession, Carol speaks decisively about her work, "I feel that I am fulfill-

ing a calling, that I have no other choice. When people tell me that they hear the Gospel in what I say, or when people come back to church after years away, those are signs that I am being used as a messenger of God." Steve, in his second church, values the variety of people and tasks inherent in ministry. The opportunity to be a part of people's lives at critical times is unique.

And when the minister is married to the minister? "It's wonderful to understand how rewarding and central your spouse's job is in his life because you know from firsthand experience how important it is in yours," reflects Carol. "When he is under pressure I can give him space because I have felt the same kind of pressure. Sharing ministry also gives us more time together. How many husbands and wives can have staff meetings together, lead worship together, come home in the middle of the day and have lunch together?"

Although for the Lytches the advantages outweigh the disadvantages, being a clergy couple has its problems. They find it hard to separate work from leisure. To counter the tendency to talk constantly about their jobs, they set apart specific times and special places where they will not discuss the church. "There are places in our house where we don't talk business," Steve explains. "Foremost is the bedroom. And there is no business talk at breakfast, after 9:00 p.m. or on our day off."

They spend many days off exploring the historic areas around Cranbury in central Jersey and in Bucks County, Pennsylvania, or taking in art museums in Philadelphia and New York. Both play tennis and run, and Steve enjoys an after-

noon on the links or an evening with his history library. Carol's avocations tend toward the arts—music, theatre, and painting. Both emphasize the need to take time alone as well as together when they are not "on the job."

Carol still has to remind some of her parishioners that she is not the minister's wife. "That really hurts," she says honestly. "I remember when we had a Welsh Choir visiting the church on Easter; one of the guests remarked to the congregation how lucky this church was to get two for the price of one. We have to keep our sense of humor and try to assume roles different from traditional expectations." Carol was a sensation when she appeared at the first men's breakfast, and Steve shares the leadership of the Women's Association even though the women grate more towards Carol.

Their commitment not to stick to traditional roles carries over even to the domestic areas of life. They share the cooking, shopping, laundry, and yard work. Steve is good at doing laundry so that job is usually his. Carol, who had never mowed a lawn in her life before moving into the house in Cranbury, now does much of the weeding and grass cutting. "I never even noticed a mown lawn before; now I really appreciate them!" she admits.

The doorbell rings, and Carol rises to meet her first appointment. Steve goes to his manse study to begin an outline for a sermon series on peace-making which they plan to preach together in the fall. Their integrated schedule, like their easy conversational dialogue, suggests the flexible, professional and supportive style which marks their amalgam of marriage and ministry.

Gail and Anthony Ricciuti Adapt Co-Pastorate To Rural Congregation

Driving west from the Rochester airport, a city-dweller delights in seeing the concrete highrises of the Northeast corridor replaced by the summer greens of rural New York State corn and wheat fields. Long stretches of road through open farmland are interrupted only infrequently by small crossroad towns, each with its country store, filling station, hotel, and church on the four corners. One such town is Byron. Its church is the First Presbyterian, whose pastors are the Reverends Gail (73B) and Anthony (73) Ricciuti.

On a mid-July Thursday afternoon, they arrive home together from appointments with Presbytery colleagues and visits to parishioners hospitalized in

ochester. Anthony pulls into the driveway next to the manse and parks in front of a two-car garage that looks as if it has been a barn in past years. The garage houses the two cars essential to the couple's rural ministry, and, stored along the back wall, a beloved canoe.

The two-story manse, just across the street from the Church, has the feeling of being well lived in. Its comfortable, sunny rooms with high ceilings and polished plank floors welcome both visitors and parishioners. Upstairs the Ricciutis have separate studies; Anthony's is a well-ordered, large room across the front of the house with floor to ceiling bookcases; Gail's, a smaller, cozy and more informal room overlooking the backyard. Its centerpiece is an overstuffed chair and footstool.

Downstairs, the living room is where they most often meet with members of the congregation for committee work or personal counseling. The small dining room seems to be the border between professional and private space in a house that must be both office and home. Behind it, the kitchen, with its rows of spice racks (both Gail and Anthony like to cook), its round table laden with books, journals and a basket of fresh fruit, and a colorful wall calendar, is where the Ricciutis are at home.

As they begin to prepare dinner, they converse comfortably about their seven years in Byron. "It's taken us awhile to accumulate enough furniture to fill this house," laughs Gail. "When we first moved in seven years ago, most of our rooms were empty. Now it really seems like our home." She points with particular pride to a spinet piano which Anthony bought her as a surprise for Christmas several years ago. She studied music in college and continues to play both the piano and the flute as a hobby. "A few times a year, maybe on Christmas Eve, I play the flute in a worship service. But mostly the music is for me."

The piano is only one of many objects in the house that suggest the girders in their construction of marriage and ministry. Photographs of their families and of themselves are displayed in almost every room. On the wall of the bedroom is a large, softly-tinted wedding portrait, accented in candlelight by the photographer's camera angle. Across the room a dresser is a smaller picture of the couple in pulpit robes and stoles in the chancel of their church. The juxtaposition indicates the equality of the two commitments.



Anthony and Gail Ricciuti after PTS Commencement ceremonies last June. Gail, still black-robed above, gave the 170th Commencement address.

Reminders of trips made together are everywhere. In addition to the well-traveled canoe, which has taken them to the wilderness waters of Algonquin Park in Ontario, Canada, are a wall plaque depicting Hasidic Jewish dancers in front of the Wailing Wall in Jerusalem and four crystal wine glasses carried home from a Paris vacation for use on special occasions.

Most prominent, however, are the books. They seem to provide, at least in part, links with the theological and cultural communities far from Byron. The two studies are crowded with volumes ranging from Calvin's *Institutes* to Rosemary Radford Ruether's feminist theology. In the headboard bookcase of the guestroom bed is a small book, *The Wit and Wisdom of John F. Kennedy*, recalling in quotations the bright hope of the early '60s when both Gail and Anthony were in high school on the brink of discovering life vocations. The living room coffee table is piled with travel books and beautifully bound picture books published by the Audubon Society and National Geographic. The latter reflect Anthony's love of nature and respect for the variety of the world's cultures.

How To Be Your Dog's Best Friend, a book written by the monks of New Skete, lies on a kitchen countertop. Commenting on the presence of the book in the absence of a dog, Gail smiles, "It was given to me by a friend who knows I would like to get a dog. Anthony isn't sure about that idea since we are both out

so much. We're still talking about it."

Both avid readers, they subscribe to over twenty theological, scientific, and news journals, plus the Rochester daily paper and the Sunday *New York Times*. Amazingly, according to Gail, they read them all!

Intellectual questioning and a strong sense of exploration and adventure characterize both lifestyle and worldview for the Ricciutis. From describing their calls into ministry to trying new recipes, they evidence an openness to being surprised. As Gail chops mushrooms and scallions for a chicken dish cooked in parchment, Anthony uncorks a bottle of French wine, slices some cheese, and talks about how he became a minister.

"I got into ministry almost by a misunderstanding," he begins. "The small church in Canada where I grew up taught me to hold the Scripture in very high esteem. Faith was part of the air we breathed. In college [at the University of Toronto] I had a growing desire to articulate my faith with more depth. I knew I had always been in ministry—the ministry that all Christians have through their baptism."

Only slowly did he reconceive that call as one to professional ministry. He received a Rockefeller Fellowship for a trial year in seminary and came to Princeton. "The three years there were a journey," he continues. "The first year I learned to value the campus as a place of inquiry. By its end I was still undecided about ministry but decided to stay to finish

the degree. The second year, field education raised important questions, but I was still undecided. Clarity came only in the third year."

That clarity came powerfully and unexpectedly one Sunday morning when he passed a serious car accident on the way to his field education church. Quietly Anthony narrates the incident, "I stopped when I saw a man lying on the road. I went up to the trooper who was directing traffic, not knowing what I would say, and these words came from somewhere, 'I'm a minister, and I would like to help. If I'm in the way, I'll move on.' The trooper told me to talk with the man until the ambulance arrived. I will never forget seeing the pain on his face. His name was John. As I knelt beside him tears streamed down his cheeks, and he repeated over and over again the words, 'Father forgive me,' confessing the unhappiness and unease of his life. He asked for a cigarette, and aware that the Holiness Church of my youth prohibited smoking, I lit one for him. In that moment I knew that some time-honored moralities would have to be questioned if I were to follow the call to ministry into the places of human need."

"I went with him in the ambulance to the hospital and stood by as the doctors asked him repeatedly, 'Where does it hurt?' to try to determine his condition. When I was no longer needed, I went on to the church, hours late and a changed person."

Unabashedly moved to tears in the remembering, Anthony finishes quietly, "I took that question—'Where does it hurt?'—into my ministry. For most people, I realized, it hurts at many levels. Who would help at the deepest level—the level of alienation, estrangement from self, loss of meaning? I had answered that question in part by my reflexive statement to the trooper, 'I am a minister.' I understood then and do to this day that ministry is the binding up of wounds at the deepest level of humanity."

For Gail, too, there was an instant of clear vision that confirmed her call. Active in youth work and Christian education during high school years, she enjoyed the church and knew that life was a joy to her because of her faith. In college, when she was asked about career choices, she would laugh and say, "If a woman really had a choice, my first choice would be a full-time camp counselor, my second, a minister, and my third, an English teacher. I'm sure I'll be an English teacher!" She dismissed the others as

unthinkable.

Only when her roommate took a job as a supply pastor in Nebraska one summer and Gail heard her preach did the possibility of becoming a minister herself dawn. "It was as if my mind opened in an instant, and it was all there," she recalls. "I knew that a woman *could* choose, and that ministry was what I wanted to do."

That discovery was followed by a semester in Europe when she tried to discourage herself. "I didn't want it to be a whim, so I tried for awhile to talk myself out of it, like the Old Testament prophets," she says. "I was afraid to pray about it, to risk God saying no. But I came to understand that my wanting it so strongly was God's answer. God calls us *through* who we are, not outside of who we are. He does not ask us to deny our identity."

Trying to discourage herself from growing convictions may be a pattern for Gail. She met Anthony at Princeton in 1970 and began to fight her "growing feelings for him. Marriage was not one of my goals, at least immediately, so I tried not to be too interested," she explains. Again, her best intentions failed, and after a year of daily transatlantic letter-writing while he studied in Strasbourg, France, they were married in 1972.

"We tried separate careers first," relates Gail. "I took a job as Assistant Pastor at the Central Presbyterian Church in Massillon, Ohio, and Anthony did Clinical Pastoral Education and interim work. Living with the frustration of separate lives and schedules for two years was difficult. To plan time together we had to consider his schedule, my schedule and our schedule; his friends, my friends and our friends. Our decision to seek a new call as a clergy couple was a deliberate one."

Anthony recalls the uncertainty they felt trying to find that call. "We started out looking for two full-time jobs. Our decision to work three-quarter time each was an accommodation to the finances of the church. We were not aware of any models for a clergy couple at the time, so we developed our own. Our dossier was a theological statement for us, saying that a man and a woman can work together equally in the church. We believe such a model is an appropriate and accurate interpretation of the Gospel."

They sent their dossier to 90 churches, with little response for several months. Then there was Byron. "Never in a million years did we think they would look at us seriously," says Anthony of their congregation of 243. "But they were

open to learning and experimenting, so they called us."

Gail and Anthony divide the tasks of ministry equally. They alternate preaching weekly; the one who is not the preacher leads the liturgy, so that both are visible in the service. Both moderate the Session in alternate months, and they trade responsibilities for staffing the board of deacons, the trustees, and the session committees yearly. Visitation and pastoral counseling are done separately, although recently they have developed a new option for pre-marital and family counseling. "We offer couples three options in counseling," Anthony explains. "They can talk with Gail, with me, or with both of us together."

Gail calls the sharing of tasks an "androgenous model of ministry." The distinctions are made on the basis of function, not of sex roles. That is essentially the Reformed understanding of ministry. They have developed a style that flows back and forth between them, precluding the need to absolutize categories or establish turf. "It is," she concludes, "a comfortable rhythm."

Admittedly, however, the model has its flaws. Gail acknowledges that the free-flowing, informal structure they have chosen makes it hard to separate professional and private life. Anthony agrees, "we seem to talk a lot about work at dinner, and when the phone rings, we never know whether the call will be business or personal. People in the church don't make appointments to talk to us, they just drop in. And since we live in our office, this is where they come."

As if to underline his statement, the doorbell rings just as they are putting dinner on the table. It is a young man whose wedding Gail will perform the next day stopping to get the key to the church to set up chairs for the reception. The "universal availability and accessibility model," as Anthony calls it, means that meals, evening conversations and sometimes sleep are interrupted. On the positive side, community in Byron is more than a word. People know about and care about each other, and the pastors are as beloved as family members.

Fridays off are sacred to the Riciuttis and to preserve them they usually go out of town. That may mean shopping and a movie in Rochester, a canoe trip on a nearby river, or cross country skiing during the long winter months infamous in western New York.

To avoid the potential restriction of living in a small homogeneous community

and to nurture their individuality, the couple seeks involvement in the wider church. Anthony serves on the board of the Presbyterian Health, Education and Welfare Association. Gail has served on several synod committees and in 1977 was appointed as the first clergywoman to be the Vice-Moderator of the General Assembly. They also plan continuing education events out of town and usually, deliberately, apart. Last spring Gail took a train across the state to New York City where she stayed in a friend's midtown apartment and read feminist theology by day and went to the theatre in the evenings. Anthony spent one reading week at the University of Toronto. Another week he planned a spiritual retreat at the Abbey of the Genessee, the Trappist monastery from which Henri Nouwen wrote his *Genessee Diary*.

After dinner they walk the block through town to the general store, which has just begun to sell hand-dipped ice cream cones. They meet a couple from town who do not belong to their church but who clearly see them as pastors; they

talk for 20 minutes about the wife's recent surgery. Back at the manse they relax over coffee and fruit and discuss the future.

Anthony believes they must work to make equality more than rhetoric. "We want to articulate consciously and theologically the partnership of a man and a woman in ministry," he says. He refers to the women's movement, "I expect such an understanding of equality from feminist theologians. But you cannot get to equality and partnership without the pain and suffering of exclusion. Women cannot claim the gifts and responsibilities of leadership without men experiencing some pain. In other words, what I am committed to [the full participation of women in Christ's ministry] is excluding me."

Gail, too, is familiar with paradox. Speaking candidly of the institutional church she points to a personal dilemma. "The institution I want to prove myself in and succeed in is the same one that I want to change drastically. The Christian Church is both the place that frees me to

be the woman I am and also the place where I find the most oppression and denial of who I am as a woman."

Ahead of them is another dilemma. Gail focuses on it with the question, "How will we balance our calling as a team with our own individual gifts as they are being called forth into service? We do not know whether our calls will always be together or as individuals. That unknown can be threatening. We do not assume that we will always be co-pastors, although we are seeking that in our next call. Both of us want to be sure that we are doing what we're doing as a matter of conviction and not of convenience."

Nouwen speaks of a "ministry of absence," one which is completed and understood only in retrospect. The Riciuttis believe that perhaps for them and for their congregation real learning about and appreciation of the model of a co-pastorate will come only when they have gone. They anticipate that such learning will enrich the whole church and begin to construct within it a genuine theology of partnership.

For the Bells, Sharing Involves Willingness To Risk

Dianna Pohlman (73B) flew to Omaha, Nebraska, in May of 1973 as a seminary advisory delegate to the 185th General Assembly of the United Presbyterian Church. Donald Bell, a 1962 graduate of Louisville Presbyterian Seminary and then pastor of a church of 900 in Pennsylvania, got a 2:00 p.m. phone call from Pittsburgh Presbytery the day before the Assembly started asking if he could be on a plane for Omaha at 7:50 a.m. the next morning. "I hadn't even put General Assembly on my calendar," he remembers. "I was a fourth alternate. Evidently the first three alternates were busy, and I was able to clear my schedule, so I went."

"You never know what will come out of a General Assembly," laughs Dianna. "We both ended up on the committee to review the restructuring of G.A. and sat two seats away from each other. We were married three and a half months later in Dr. McCord's backyard in Princeton by Don's father and my home pastor."

Nine years later the couple calls home the Washington, D.C., suburb of Sterling, Virginia. In the intervening years of their marriage, they have explored four models of ministry as a clergy couple and are deeply committed to making such a ministry work for the church and for their own relationship.

A professional French horn player

whose early life revolved on music, Dianna left Southern California for Princeton when she was 30, then a relatively late age to begin seminary. She came because of a growing desire to study Scripture and understand the commitment required by the Christian faith. "I had no intention of being a minister when I arrived," she reflects. "In fact, it was quite a shock to encounter women who felt called to the ordained ministry. It took me three years to work it out, but by the end of my degree program I did sense a strong call to ministry myself."

That call led her to accept a commission in the U.S. Navy as its first female chaplain. Without strong female role models in the parish, she took it for granted that she would probably begin in one of the specialized ministries of the church. She was stationed in Orlando, Florida, with a recruit command as chaplain to enlistees.

Counseling and leading worship were her primary jobs. She was well received by "the line"—the fighting branch itself. It was her chaplain colleagues who did not take her as seriously. Choosing her words slowly, she coins the verb "to invisibilize." "They dismissed me by 'invisibilizing' me. They knew how to relate to women only in the old categories—as mother, wife, or secretary. My presence asked them to work with a new relation-

ship—that of male colleague to female colleague. Living through the pain and growth of that experience was a major metamorphosis in my life.”

She had the help and support of her husband. After a divorce in 1972, he was determined to make his second marriage work. Having spent all of his ordained ministry in the parish—serving churches in Ohio, West Virginia, and Pennsylvania—he had established a large and successful pastorate in the Pittsburgh area. Still, he resigned to go with Dianna to Florida. Looking back on that decision, he calls it the true beginning of his “journey of faith in ministry. When we were married, we knew that one of us had to give up a job.” He speaks of the decision theologically, “In the history of the Kingdom of God, Dianna’s position was much more important than mine. First, she was a woman. Second, she was ordained. I was just another 6’2” man who knew my job but was not going to make an impact on the history of the Kingdom.”

Thus, the first years of their ministry together they spent working in quite different arenas. While Dianna learned to read the road map of Navy regulations and protocol as an officer, Don worked for the Navy as a civilian counselor and alcohol rehabilitation administrator. He was, in fact, the only civilian non-alcoholic director of a Navy alcohol rehabilitation center in the entire world.

The Navy years provided the Bells a time to consider role identity. Out of the context of the parish congregation, Don grew to realize the difficulty that a white male minister faces in validating his faith experience in American culture. “Because of role models in the church a male minister is permitted to do certain things but not others. With the limitations it is hard for a male to act out his faith in wholeness,” he explains. “It’s easy to invalidate a male’s expression of faith if it is emotional or personal.”

Further, Don points out that it is equally difficult for a white male to act out identity with the oppressed, a central act of following Christ. Women, on the other hand, have been in an inferior position in the church for much of its history. By having been excluded from leadership, ordination, and decision-making authority, they have lived oppression.

To affirm the wholeness of the ministry of Christ’s church, one must affirm the unique expressions of faith which belong to men and those which belong to women. In Don’s words, “theology and life must go hand in hand.” Such thinking

has led the Bells to develop a model of co-pastoring, which would allow them to build a holistic ministry and break new ground for the church. They decided to seek a congregation they could serve together.

The challenge was met by the La Mirada Presbyterian Church in Los Angeles. “We had suffered a lot together during the three years with the navy; we decided we wanted to work together,” says Dianna. “The spark of imagination to work in the same church came from Donald.” In 1976 when they moved to California the model of the clergy couple was brand new. With little cumulative experience to go on from the few clergy couples in the country, they began by accepting two separate calls (and two contracts) from the church, each for three-quarter time. A lay businesswoman in the congregation insisted on the two calls. It would encourage the parishioners to view them first as persons, not as “a job.”

The model they presented to the Session divided the preaching on a monthly basis, alternated the moderation of the Session every two months, and apportioned the staffing of Session committees according to interest. One proviso was that the moderator of the Session always chair the finance committee. In practice, the “non-preacher” for the month did most of the pastoral calling and administration. Counseling was shared, each responding as people requested appointments. The model worked. Both speak of the evenness of the sharing and the warmth and excitement in the congregation’s response. Perhaps the fact that they never had a phone call asking who was preaching on any particular Sunday is the loudest witness to equality.

In the spring of 1977, Dianna became pregnant, and Kathryn was born in December. Dianna talks about how

strongly her pregnancy influenced her congregation: “It was as if the women in the church suddenly took a breath and said in unison ‘now you are one of us.’ There was a sense of potency throughout the parish; the baby became their baby, a child of the congregation. Women began to share their experiences of childbirth with me. I suddenly learned the power of the ritual surrounding having a child.”

Kathryn’s birth undeniably raised the issue of a woman as pastor for the La Mirada Church. In retrospect Dianna believes that the underlying theological current in the church was not terribly open to women’s authority. But with an expectant minister as a pastor people were forced to explore their feelings about the feminine in the pulpit. Excited to remember the growth in her congregation, Dianna smiles, “Most people affirmed joyfully that their pastor was a woman; they told everyone in the nearby neighborhoods, ‘Our minister’s having a baby!’”

Roles changed in 1979 as they reshaped the model. Dianna became full-time head of staff, and Don, her Associate Pastor, working half-time. He also took a part-time job in the alcohol field. For both it was another metamorphosis, another step in the faith journey. Dianna began to advise all of the standing committees; Don took responsibility for Christian education and the Women’s Association. He also expressed his ministry by doing volunteer committee work for the presbytery and synod. “We actually lived the model of a husband working for his wife,” recounts Don. “I found out firsthand what it felt like to do primary work I was not compensated for (the judiciary responsibilities). Not surprisingly, the women in the congregation understood my feelings far better than the men. They have been there.”



Dianna
and Don
Bell

still calls this year one of the most significant in his life.

From Southern California the Bells moved back across the continent, east to Virginia. They accepted a call to new church development in Sterling. After a year of hard work with a small core group, they have been disappointed by the failure of the congregation to organize and get off the ground. There no longer being funds to continue their salaries, they are looking for a new call as co-pastors of a Presbyterian congregation somewhere in the country (or out of it). As they begin the placement process from the comfortable study of their now-for-sale home in a quiet residential area of suburban Washington, they take time for reflection on the years past and future.

Both are convinced of the reality of the presence of God in all times. For them, ministry speaks of Christ's presence in the world. Don believes that being "born again" comes out of pain, not out of good times. Having survived hatred, uncertainty and "massive disappointments" in his own life, he knows the reality of the divine in times of trouble. Describing himself as a risk-taker, he has risked identifying with oppressed groups in the church. He bemoans what he calls "the inability of the church to grant and recognize the authority given to all people at the time of baptism." Instead, it often stumbles on the very barriers it erects to classify and stratify its members.

Don also sees the church as "bound and determined to use itself continually as its own sole resource. The church never looks outside itself for expertise." He finds it sad not to call upon the gifts and skills of business persons, scientists (social and natural), futurists, artists, and other professionals to inform ecclesiastical programs and policy.

Dianna agrees with the importance of communication between the church and the arts or, more particularly, artists. An artist herself, she seeks to bring together her "creative, artistic self and her theological self." She points out that the gap between the community of artists and the church has gradually widened since the reformation. Before that, the church sed and welcomed artists. Since then, the relationship has too often been marked by hostility, suspicion and misunderstanding, except as regards the church's "openness" to typically "religious" novels, poems, and paintings of Jesus. "Artists work around the same questions of life as do theologians: why are we suffering? how does one under-

stand war? what is the human condition?" she suggests. "It is time the church learned not to relegate the sacred to a narrow segment of life. The 'sacred' is life itself. There is a great need for outreach initiated by the church to the art world—an outreach of caring and concern for artists as persons and their deep sensitivities to life." Dianna hopes to integrate such outreach into a future "parish-based ministry."

And what of their marriage? Asked what makes it work, Dianna emphasizes a tremendous knowledge of and respect for the other person. "It is especially important to see the other person's differences," she continues, "to realize that he makes decisions differently than I do. We also make sure to differentiate between the bedroom and the office. Staff meetings are always in the office, even if, as now, that office is at home."

Don adds, "Marriage is not the job and the job is not the marriage. To distinguish between them is important. We do things differently. We are not the Bobbsey twins. I try to give permission to Dianna to be who she is and to affirm her identity, and she gives me the same permission to be who I am."

The tolerance and freedom implied in such a relationship take time and energy to develop. Thus, time itself has become an important concept for the Bells. Working three-quarter time each enables them to schedule hours for the family and for themselves. They consciously plan days off to spend together as well as separately. Such days for Dianna are given to gardening, shopping, singing and cooking. Don prefers to read novels, theology and civil war history, and to keep up on current events. Together they enjoy the concerts and museums which the Capital offers.

Domestic duties are shared. Dianna does the ironing while Don takes care of the laundry and pays the bills. Both take their turn at cleaning the bathroom, which, according to Don, is the measure of true equality!

For Don a special benefit of sharing a job is the time it gives him to be a father to four-year-old Kathryn. "I can participate in the developmental experience of what it means to be a child," he explains. "Kathryn and I have a phenomenal relationship with each other."

Sharing responsibility for wage-earning brings new ways of viewing professional and personal time. "We have a partnership of sharing," continues Don, "and the joy of that partnership is irreplaceable. Sharing the burden of wage-earning is

quite freeing. I would not want to go back to being the sole wage-earner."

They speak of "affirming patterns of time," time as human beings, not as "ministerial automatons." Their marriage and parenting are automatic sifters of priorities. Through them the compulsions of work are brought into perspective. For the Bells professional ministry and Christian life are not synonymous and must be kept separate. Professional ministry is what one is trained to do, called to do, and paid to do. Living the Christian life is the stuff of every day and is, parenthetically, the task of every Christian equally. Being a clergy couple, they feel, has carved for them a better balance between profession and self. With this balance, each is able to recuperate from the drain of meeting people's emotional needs and intellectual demands. There is time for regeneration.

Support is the keynote in the Bell household. In addition to Dianna, Don and Kathryn, the extended family includes Don's college-age daughter, Carrie, and Dianna's mother. The tasks of maintaining the split-level home and of family care are shared. A typical morning begins with Dianna's mother cooking breakfast, Don being led through the backyard woods by Kathryn to see a stray tomato plant that took seed far from the garden, Dianna telephoning the Vocation Agency in New York, and Carrie leaving for a substitute teaching assignment in a local school. One has the feeling that the family members, who talk together often, have learned to be flexible with each other. Their interactions are clearly marked by respect and by love.

Such support, whether it comes from family, friends, or professional colleagues, is essential to the success of a clergy couple, according to the Bells. They offer encouragement to others who are trying the model. One available support system is the recently-formed UPCUSA national organization for clergy couples. A past member of its Steering Committee, Don emphasizes its purpose—to bring clergy couples together to share their frustrations, their successes, and their problems and learn from each other.

Having combined a marriage and a ministry for almost a decade, the Bells look back on their choices with satisfaction. In the midst of the enervating work of relocating, they can say, "We have considered working separately, but we still affirm our unique combination of gifts and the marvelous opportunity of working together."

Phonathon II



Scaffolding for Tennent Hall's new elevator which provides access to student apartments above first floor offices

We have been challenged to do it again! Impressed with the response of our alumni/ae to the Tennent Campaign so far, and wanting to help us go over the top on our \$250,000 goal, a single donor has offered us a major gift as a challenge. This friend has offered to match each alumni/ae gift on a dollar for dollar basis, up to \$50,000. Put another way, your pledge will be doubled by this generous donor, and the Tennent Fund will thus receive two dollars for every one you send.

Alumni/ae President Arthur Webster and Phonathon Chairperson Dottie Specht determined that the challenge and the need justified an additional Phonathon this fall. "Two of the buildings, Tennent Hall and Whiteley Gymnasium, are already under construction," Dottie points out, "but our full goal needs to be reached so the Seminary can proceed with the North and South Hall renovations. There was also a feeling on the part of the Tennent Campaign National Committee that we did not want to continue diverting attention from the Alumni/ae Roll Call for much longer, since that is the alumni/ae's ongoing response to the yearly educational needs of the Seminary and its stu-

dents."

"If this were a movie sequel, I suppose we would call it Phonathon II," says Dottie. Plans called for the phoning to take place on Wednesday, September 29, and Thursday, September 30. "In order to reach all the time zones we phoned in two locations, Princeton and San Francisco." The West Coast group began its phoning with a conference call to the East Coast to hear how the pledge results were coming along.

"We are delighted that Roger Hull (Class of 1964 and one of this year's candidates for Moderator of the UPCUSA General Assembly) agreed to head up the West Coast portion of the Phonathon," she reports.

The group in San Francisco operated from Calvary and Old First Presbyterian Churches to reach their colleagues in the western time zones more easily and less expensively. "We hoped that calling on the fifth Wednesday and Thursday of the month would enable us to catch up with some of our busy pastors and educators who are usually out at evening meetings," says Dottie. "We called during the dinner hours again to try to catch the most people home, but having the Phonathon

in two locations gave us more flexibility in trying to reach everyone."

Because of the very short calling period, it is conceivable that many of our alumni/ae were not reached by telephone with news of the challenge gift. In order that all may have a chance to respond and have their gift doubled by our generous friend, an envelope is enclosed in this issue of the *Alumni News*. Dottie concludes, "The help of everyone is vital if we are to make the dream of a renewed Tennent Campus a full reality. Knowing our previous Phonathon results, I anticipate an enthusiastic and generous response."

PLEASE NOTE: *It is the intent of the donor that this alumni/ae challenge gift will be used to match new pledges and gifts, not those that have been received far, since the purpose of the grant is to help raise the more than \$100,000 balance of our alumni/ae goal. Payments on previous pledges will not count, but gifts and pledges returned in the enclosed envelope or made as a result of the fall Phonathon will be matched, including additional pledges and gifts from those who have made previous commitments.*

Kresge Foundation Awards \$350,000 Challenge Grant

News of another major challenge grant for the Tennent Fund has reached the Seminary in recent weeks. The Kresge Foundation has made a grant of \$350,000 available for the renovation of the Tennent Campus, provided that the remainder of the \$4 million needed is pledged or in hand by October 15, 1983. The Foundation was created by the personal gifts of Sebastian S. Kresge, and Princeton's grant was one of 132 awarded this year, from among 1,449 applicants.

From the box score below, without the Kresge grant as part of the total from foundations and corporations, it is clear that much still needs to be done to meet the challenge and qualify for this generous grant before the 1983 deadline. It is hoped that \$1 million of the balance will be pledged by friends in congregations, through benevolence budget commitments and individual gifts. Laird Stuart and Jim Emerson have been in charge of the effort to reach congregations with alumni/ae pastors and staff on behalf of the Tennent Campaign. More than 70 Area Representatives working with them have held meetings with pastors and church leaders throughout the country. Bulletin inserts and other interpretative materials are being made available to inform congregations of the purpose and needs of the Tennent Campus.

How Are We Doing?

Results as of September 1, 1982, show the following:

Board of Trustees	\$ 458,315.07
Faculty and Staff	44,583.02
Individuals	333,216.75
Alumni/ae	136,335.00
Friends in Congregations	45,383.50
Foundations/Corporations	30,401.00
	\$1,048,234.34*

In addition, \$1,000,000 has been given as an anonymous gift. Challenge awards of \$350,000 from the Kresge Foundation and \$50,000 for matching alumni/ae gifts are not included.

As National Campaign Chairman, David Watermulder wrote in a recent letter to the pastors, "We have come to the point in our Tennent Campus renovation when everything now depends on you. How great it will be if this Campaign, which is the concluding phase of our eight-year 'Fund for the Future,' becomes a resounding tribute to Dr. McCord as he completes his last year as President. There is NO WAY this can happen unless our churches make major pledges to this cause."

Even at this early stage, a number of churches have reported some interesting ways to respond to the Campaign. One church has had a challenge gift of its own offered by one of its members. Several congregations have double or triple matched their pastor's pledge to the Campaign. A number are considering honoring a beloved Sunday School teacher or Director of Christian Education by designated giving. These and other ways

of honoring individual family members can be arranged through the Office of Vice President William Felmeth.

While it is unusual to be announcing two challenge gifts at the same time (See the article on the alumni/ae challenge on the opposite page), it is the normal way in which The Kresge Foundation awards its grants. Most grant recipients have raised initial funds for their respective projects before requesting Foundation assistance. Their grants are authorized on a challenge basis, requiring the raising of the remaining funds, in order to ensure that such projects are completed. The Kresge Foundation is one of a very small number that make awards for construction and renovation projects and, with \$28,260,000 of new grant commitments this year, one of the largest foundations making gifts to institutions in the areas of higher education, health care and related services, the arts and humanities, social services, conservation and religion.

The National Committee, deeply grateful for this commitment, views The Kresge Foundation grant as a major step forward, and its 1983 deadline a considerable challenge to everyone. "These are the crucial months," David Watermulder states. "With your support and enthusiasm, we can fulfill the dreams of Dr. McCord and set the stage for Princeton's future."



Workman at the entrance of the Whiteley Gymnasium

The Seminary News

a christian views the arms race

Dr. George Frost Kennan, the former United States Ambassador to the U.S.S.R. and Yugoslavia and winner of the Pulitzer Prize for history, *Russia Leaves the War* (1956), recently gave a public address at Princeton Seminary entitled "A Christian's View of the Arms Race." Having addressed the topic of nuclear disarmament on past occasions as a citizen speaking to other citizens, he chose this forum to speak more personally as a Christian to other Christians, enabling him "to appeal directly to Christian values."

His lecture first outlined two possible ways of viewing the nuclear weapon. Either it is "just one more weapon like any other only more destructive," or, uniquely, it risks the entire future of civilization. In the first case, a nuclear device, like a more conventional weapon, is seen as something that is "supposed to serve some rational end . . . to promote the interests of the society which employs it." A hydrogen bomb, argued Kennan, does not respond to that description. But even granted the possibility of allowing such a definition, a nuclear device must, by the rules of international law and treaty "be subjected to the restraints . . . applied to other forms of weaponry." Particularly germane is the prescription that "weapons

be employed in a manner calculated to bring an absolute minimum of hardship to non-combatants and to the entire infrastructure of civilian life." The violation is massive when one considers nuclear arms, if not of the law, most certainly of the Christian conscience, Kennan maintained.

Of greater consequence for the Christian, according to Kennan, is the second view of nuclear weaponry—the placing at risk of the past, present and future civilization of which we are a part. He drew on Jonathan Schell's book, *The Fate of the Earth* (1982), to suggest that any extensive use of nuclear arms would not only end the lives of millions now, but also damage the ecology of the globe so as to destroy the capacity of the natural environment for sustaining life, thus "putting an end to humanity's past as well as [its] future." Suggesting a theology of stewardship in line with the biblical injunction to care for the earth, Kennan posed the question, "How can anyone who recognizes the authority of Christ's teaching and example accept the slightest share of responsibility for doing this? To place in jeopardy the natural structure upon which all civilization rests, as though the safety and the perceived interests of our own generation were more important than everything that has ever taken place or could take place in civilization: this is nothing less than a presumption, a blasphemy, an indignity—an indignity of monstrous dimensions—offered to God!"

Countering those who would argue that readiness for use does not signify intention to use but only intention to deter, Kennan raised an incisive ethical question. If an action is sinful and one professes the hope never to commit it, yet remains ready to commit it under certain conditions, does one not incur a large part of the sin?

Kennan challenged a final argument advanced by partisans of this form of weaponry, that which holds that war is a law unto itself and thereby creates its own rules. Resorting to nuclear weapons would be justified, the argument goes, by a nation's desperation at the possibility of losing a global war. In other words, human irrationality in time of war might pose the serious threat of nuclear suicide.

The answer of the Christian to such an argument is the avoidance of war itself, at least war between great modern industrial nations. If the United States or Russia or another industrial nation with nuclear capacity *might* not resist the temptation to use nuclear weapons in the extremity of war, then war itself must in some way be outlawed.

Despite the uneasiness of the relationship between the Soviet Union and this country, Kennan did not preclude the possibility for avoiding war. He pointed in fact to a "benevolent process of gradual change" that has marked the relationship of the two nations in the recent past and alleviated some tensions. In order for this process to continue he urged that Americans do all in their power to reduce the danger of war.

He concluded with three requirements for concerned Americans and Christians. First, to prevent war's inevitability one must not talk as if it were inevitable. To assume the inevitability of war has something of the nature of a self-fulfilling prophecy. Secondly, Americans must not oversimplify their image of political opponents. The global political picture is complex and cannot be reduced to the moral iniquity or evil intention of any one nation, and the moral purity of another.

Finally, Kennan emphasized the need for "maintaining communication with the Soviet Union at many levels." From policy-making in Washington to cultural exchange among people outside government, a steady commitment to listening and gaining understanding is required.

In Kennan's assessment, Americans are not doing well with these requirements. The political establishment and the media encourage the belief that war is imminent, foster oversimplified images of the superpowers, and muddy the kind of direct communication that would minimize misunderstandings. To him the Christian's duty is clear and inescapable: "to help our government to put aside the very idea of using nuclear weapons . . . and to avoid the war that might place us under the temptation to use them."

rabbi bernards honored

Rabbi Solomon S. Bernards, retiring Co-Director of the Anti-Defamation League's (Interfaith Affairs), was honored recently by Princeton Theological Seminary for his 15 years of distinguished leadership of the Princeton Jewish-Christian Academic Seminars. Presenting Bernards with a citation for his pioneering work in Jewish-Christian dialogue, President McCord praised him for the "personal trust and friendship he has brought to the dialogue and which is the essential ingredient in any dialogue."

Begun by Bernards and the Seminary's Director of Continuing Education, Jack Cooper, in 1967, the annual seminars are co-sponsored by the Anti-Defamation League of B'nai B'rith and the Center of Continuing Education of Princeton Seminary. Their purpose, according to Bernards, is "to sensitize college, university and Seminary faculty, as well as concerned pastors and church educators, about the need for countering traditional stereotypes about Jews and Judaism and integrating into the present value system of the church an appreciation of the contemporary relevance and nature of Judaism in the world, its relationship to social concerns, and the need for strengthened Jewish-Christian relations to combat anti-Semitism and anti-Judaism in the past in Christian churches.

A native of Chicago, Bernards received the B.A. from the Lewis Institute of the University of Chicago, the J.D. from the John Marshall Law School and the Ph.D. in Hebrew literature from the Jewish Theological Seminary. He is the recipient of honorary degrees from the latter institution and from Susquehanna University.

Bernards joined the ADL in 1961, serving as its liaison with Christian denominational and interdenominational leadership. His work developed relationships with theological seminaries and university and college religion faculties and with the education departments of major Christian church bodies.

Rabbi Bernards received the citation in conjunction with the 15th anniversary of

the Jewish-Christian Academic Seminar, meeting June 7 - 10 in Princeton. Seminar themes were "Christian Theology Reconsidered" and "The Concept of Exile and Return in Judaism." Major speakers were Dr. Clark M. Williamson, Professor of Theology at Christian Theological Seminary in Indianapolis, and Dr. S. David Sperling, Associate Professor of Bible at Hebrew Union College in New York.

gifts

In Memory of:

The Reverend James M. Campbell (Class of 1954) to The Reverend Dr. Orion C. Hopper Memorial Scholarship Endowment Fund

The Reverend Dr. Melvin R. Campbell (Class of 1936) to the Melvin R. Campbell Endowed Seminar at the Center of Continuing Education

Dr. Henry S. Gehman, William Henry Green Professor of Old Testament Literature, Emeritus, Princeton Seminary, to The Gehman Prize

Mr. Homer Grimes to the Scholarship Fund

Dr. Edler G. Hawkins, Professor of Practical Theology and Coordinator of Black Studies, Princeton Seminary, to The Hawkins Prize Fund

Dr. Elmer G. Homrighausen, Professor and Dean Emeritus, Princeton Seminary, to the Reverend Dr. Elmer G. Homrighausen Memorial Scholarship Endowment Fund and to the Reverend Dr. Orion C. Hopper Memorial Scholarship Endowment Fund

Mrs. Katherine R. Hunt to the Scholarship Fund

Dr. Lefferts A. Loetscher, Professor Emeritus, Princeton Seminary, to Speer Library for the purchase of books in American Church History and to The Reverend Dr. Orion C. Hopper Memorial Scholarship Endowment Fund

Mrs. Ruth Quick to the Scholarship Fund
The Reverend John B. Tavaglione to the Education Fund

Mr. Richard Taylor to the Tennent Fund
Mr. William H. Van Dyke to the Tennent Fund for Christian education facilities

In Honor of:

Newton W. and Betty C. Bryant to The Newton W. and Betty C. Bryant Scholarship Endowment Fund

The Class of 1932 to the Education Fund
The Reverend Alexander T. Coyle (Class of 1930) to the Scholarship Fund

The Reverend Dr. Kent Groff (Class of 1967) to the Scholarship Fund

The Reverend Dr. Merle S. Irwin (Class of 1943) to the Tennent Fund

Mr. and Mrs. J. Keith Loudon and their 50th anniversary to the Education Fund

The Reverend Kenyon J. Wildrick (Class of 1958) to the Education Fund

The Reverend Dr. Stanton R. Wilson (Class of 1949B,M) to the Scholarship Fund

In Appreciation of:

"What the seminary has done for me during the past few years and in honor of Dr. Bruce Metzger and Dr. Norman Hope, who gave me encouragement and the urge to continue studies," to the Scholarship Fund



Dr. Macleod (right) hosts a luncheon for Preaching Majors toward the end of the academic year. Among the 36 majors who attended are from left Lindsey Arnold and Kenneth Hamer. The annual luncheon featured a seminar on the Electronic Church with Dr. Robert Schuller of the Crystal Cathedral, Garden Grove, California, as resource person.

Thanks A Million!

I've noticed in material from Princeton Seminary that the word "million" has been used several times in reference to the Tennent Fund campaign.

That's true. The goal is four million dollars, to be raised to renovate the five major buildings for the efficiency, safety and comfort of the Seminary community. The good news is that one million dollars has already been given by an anonymous donor!

What's the bad news?

It isn't bad—we are seeking another million dollars from foundations to help us get the work done. We have good hopes for their affirmative response.

And what else?

Our campaign is a rolling campaign, focusing attention on one sector at a time and then moving on to another. We do it that way twice around, for that method

seems best in working with our constituents.

May we have the several goals for others as well as our own?

The goal for alumni/ae is \$250,000. That of the trustees and faculty and staff is \$360,000. From individuals we seek \$390,000. All add up to another million dollars. A great part of this is already committed to the renovation of Tennent Hall and the Whiteley Gymnasium now underway.

If my arithmetic is right, what you have mentioned adds up to three million dollars. You still need one million dollars.

You are right on target. To reach our goal and get the rest of the project going we need one more million dollars.

Where will you turn to get that kind of money?

We hope that Princeton Seminary will receive this critical million through its affiliations with congregations to which it is related—those churches sending us students, those churches already partners in mission with us for many years, those churches newly associating with us in a mutually beneficial relationship through scholarship aid. The churches have the ability to secure that necessary million for the Seminary. They have done it before in the Major Mission Fund with half again more!

How are we doing now?

The trustees are surpassing their goal. We anticipate that individuals will more than meet their goal. It will be a tremendous accomplishment for the alumni/ae to give \$250,000, but we have good reason to believe they will. You can hope for foundation support, and by the time you reach this, may have the assurance of that support.

What is left?

The crucial one million dollars from congregations. How they respond and give will determine the success of our total effort to prepare the Tennent campus for next fall's students and for the generations following. We are counting on the faithfulness and generosity of the churches. They have never let us down. To all our supporters, "thanks a million!"



Center Dedicated Seminary Trustees Mrs. James H. Evans (left) and Mr. Laird H. Simons, Jr. (right) talk with PTS Vice President William H. Felmeth (middle) at the ceremony held last June to dedicate the Charlotte Newcombe Social and Study Center. President James I. McCord, Trustee Robert M. Adams, and the late Charlotte Newcombe's minister, Aaron E. Gast, presided. The building is located near the Charlotte Rachel Wilson Apartments, where the Seminary houses married students.

Is America's Faith For Real?

by George Gallup, Jr.



Dr.
Gallup

Dr. Gallup, President of the American Institute of Public Opinion, delivered the following address in Miller Chapel on Alumni/ae Day. A member of the Department of Sociology and Religion at Princeton University, he is the Founder-Director of the Princeton Religion Research Center.

In my talk, I would like to try to shed light on the difficult, if not impossible, question: "Is America's Faith for Real?"

We all hear constantly about surveys that reveal the importance of religion in the lives of Americans. And more such findings have just emerged from a recent international survey carried out by Gallup-affiliated organizations in various parts of the world. This study attempts to probe the fundamental attitudes that determine human behavior and is, incidentally, one of the largest single social science studies ever conducted.

The study was undertaken in the belief that a major shift in values is occurring in various parts of the world, and that such a shift would likely have a major impact on social policies, as well as on business, government, religious, and educational institutions.

A major section of this study deals with religious values, and it was found that 81 percent of Americans said they considered themselves religious. Only the Italians, with 83 percent, had a higher rating. Ninety-five percent of Americans believe in God, 71 percent believe in life after death, 84 percent in heaven, and 67 percent believe in hell.

One of the most interesting sections in the study deals with belief in each of the

Ten Commandments. Huge majorities have said they believe in these commandments, although it is interesting to note that higher proportions believe in the social commandments than in the first three commandments—the theological commandments. One person in Great Britain, asked to name the Ten Commandments, said he was unable to do so, but that he had seen the movie!

Let me briefly summarize other findings that show a high level of religious involvement in the United States. Nearly every home has at least one Bible. Nearly half of us can be found in church on Sundays. Only eight percent of us say we have no religious affiliation. We give a great deal of money to our churches and religious organizations. We say religion is very important in our lives. Most Christians say they believe in the divinity of Jesus Christ. Virtually all of us pray, and we say we believe in the power of prayer. We feel that it is important for people to have faith.

Furthermore, our levels of belief have remained fairly constant, while there has been a downtrend in other nations, particularly in Western Europe. In Great Britain, for example, the proportion of British who say they believe in the divinity of Jesus Christ has been on a steady decline—from 71 percent in 1967 to 52 percent in a recent survey.

One fourth of U.S. adults who state their religious preference as Christian claim to lead a "very Christian" life. The fact that as many as one fourth claim to come close to living a truly Christian life may cause surprise among religious leaders and educators. Do people indeed be-

lieve they lead lives of total commitment to God? Might they not be guilty of pride in believing they are so close to leading Christ-like lives? Are persons who claim to be Christians truly acknowledging the God of biblical revelation, who awakens in them a sense of dependence and an obligation to obey God's will? Is man today forgetting his creatureliness, his finiteness, dependence upon God? The French philosopher Pascal wrote, "There are only two kinds of men—the righteous who believe themselves sinners; the rest, sinners who believe themselves righteous."

Americans are involved in religion to a remarkable degree—but what is the *depth of commitment*? To what extent is faith the focal point in a person's life? Has the Golden Rule been reduced to "don't bother anyone" or "let them do their own thing" from its true selfless dimensions? The well-known religious writer, Dr. Piper, reminds us of these dimensions, "Am I desiring and seeking the temporal and eternal good of my neighbor with the same zeal, ingenuity and intensity and perseverance with which I seek my own?"

So, while we can amass considerable evidence to indicate that Americans are intensely interested in religion and are involved in religion to a remarkable extent, we must ask the vital question: does religion have primacy in the lives of Americans? And in this respect we need to note further survey findings:

—only about one person in five says religion is *most* influential in his or her life;

—most want religious education of some sort for their children, but religious faith ranks far below many other traits

that parents would like to see developed in their children;

—only about one person in eight says he or she would consider sacrificing everything for religious beliefs, or God.

It is clear that we must continue to probe beneath the usual indicators of religious participation and involvement to the level of spiritual commitment—in order to gain a true sense of where Americans are in their spiritual lives.

So here we see a new and vital role for survey research. Specifically what is required is a whole new set of measurements. We have attempted to develop such measurements, because in the last analysis, the most important statistic for religious leaders is not the number of people who are church members, who go to church regularly, or read the Bible daily, but the percent who could be classified as “highly spiritually committed”—or the “spiritually mature,” if you will.

I will not go into details at this point about the scale we devised, but simply report to you that 12% of our sample fit our category of “highly spiritually committed.” We examined this group in great detail in terms of measurements of attitudes and behavior. The findings are, I believe, dramatic and destroy the assertion that is sometimes made that deeply religious people tend to be self-satisfied, socially apathetic and more interested in their own spiritual welfare than the good of their neighbors, and even to some extent intolerant of persons who differ from them in terms of backgrounds and religious persuasions.

The fact is, however, the 12% who fit our category of “highly spiritually committed” are a “breed apart,” different from the rest of the populace in at least four key respects:

(1) They are more satisfied with their lot in life than are those who are less spiritually committed—and far happier. A total of 68% of the highly spiritually committed say they are “very happy,” compared to 46% of the moderately spiritually committed, 39% of the moderately uncommitted, and 30% of the highly uncommitted.

(2) Their families are stronger, with the divorce rate among this group far lower than among the less committed.

(3) They tend to be more tolerant of persons of different races and religions than the less spiritually committed.

(4) They are far more involved in charitable activities than are their counterparts. A total of 46% of the highly spiritually committed say they are presently

working among the poor, the infirm and the elderly, compared to 36% among the moderately committed, 28% of the moderately uncommitted, and 22% of the highly uncommitted.

What makes these findings even more remarkable is the fact that these persons tend to be somewhat more downscale than the population as a whole; and downscale groups, surveys have shown, tend to be less happy and less satisfied with their lot in life than do upscale groups, less tolerant of persons of different races and religions, and, finally, less involved in charitable activities. Thus the highly spiritually committed *do* show evidence that their deep faith is having a transforming effect on their lives.

Actually, the fact that America’s faith sometimes appears to be only skin-deep should not obscure the fact that one’s faith can often have a tremendous impact on one’s sense of self-esteem and on his or her contribution to society.

In a survey we conducted for the Robert Schuller Ministries, we sought to determine the levels of self-esteem in the U.S.—what do Americans think of themselves? Using three scales we sought to divide the populace into high, medium and low self-esteem groups. Some of the key findings include the following:

—low self-esteem individuals are more likely than are high esteem people to experience stress and health problems;

—low self-esteem people see success in material terms such as work, financial security, and achievements while high esteem persons define success in personal terms such as peace of mind, and good family life;

—religion is seen to be highly significant in developing high esteem, but involvement in religious activities is not the key—rather it is how close one feels to God.

While many Americans continue to be perhaps somewhat superficially religious, there are encouraging trends, I believe. In fact, examination of a variety of survey data leads, I believe, to the conclusion that the final two decades of the 20th century could be a period of profound religious renewal in the United States. There would appear to be, in our nation today, a spiritual quest of fast-growing proportions. Apprehensive Americans—concerned about disorder in society, their children drifting off, the threat of nuclear annihilation—seek somehow to relate the human condition to the divine. People in all walks of life are hungry for depth and meaning in their lives and want to gain a

new understanding of their relationship to God and to live according to His Will.

Evidence of the new spiritual quest in America today is seen, for example, in the dramatic uptrend over the last four years in the proportion of adults of all faiths and in all walks of life who are earnestly becoming involved in religious education programs. Bible study is taking hold among teenagers across the nation in a remarkable way. An ever-increasing number of Americans are involved in programs of evangelization.

Although these results are encouraging, there are indeed worrisome trends, and I would like to note four—trends which threaten to undermine the efforts of churches and to stall the religious momentum we are noting in the nation today. These are:

(1) A glaring lack of knowledge of the Ten Commandments and about the basic facts of our religious heritage, as well as a fuzziness about the central tenets of our religions, documented by surveys.

(2) A high level of credulity among Americans. For example, a high proportion, even among regular churchgoers, believe in astrology. One fourth of Westerners believe that Sasquatch actually exists. At times it seems that Americans are prepared to believe almost anything.

(3) A lack of spiritual discipline in our lives. Our prayer life, for example, appears to lack the structure, the focus and intensity it demands. Again surveys point to this conclusion.

(4) A continuing anti-intellectual strain in our religious life. In his powerful book, *The Easter Moment*, John Selby Spong, the Episcopal Bishop of Newark, writes about anti-intellectualism as follows:

I am convinced that the only authentic defense of the faith involves honest scholarship, not anti-intellectual hiding from truth. There is a sense in which our scholarship ought to be so deep, so honest, and so intense that the result will be either that what we believe will crumble before our eyes, incapable of being sustained; or that we will discover a power and a reality so true that our commitment will be total. If we do not risk the former, we will never discover the latter. Nothing less than this seems worthy of Christians.

These four trends—the lack of essential religious knowledge, a high level of credulity, lack of spiritual discipline, and anti-intellectualism—clearly indicate that

Americans are highly vulnerable in their religious life. It would appear that we are easy prey for false prophets, and no false prophet is so readily available as that of an easy faith—a faith that makes few demands and falls away when severely challenged.

Given these four trends, is there any basis for being hopeful about the future of religion in the United States? How is it possible to predict religious renewal for the immediate years ahead? Certainly efforts to deepen spiritual commitment among the populace will be exceedingly difficult. But they would be *impossible* if Americans were basically indifferent or hostile to religion. But they are neither. The vast majority of Americans (and even high percentages of those who presently say religion is not very important in their lives):

- (1) want their children to have religious education or training,
- (2) wish their own religious beliefs were stronger,
- (3) want religion to play a greater role in society in the years ahead.

Not only do Americans want to see religion become stronger in our society but feel this will actually be the case. Nearly four times as many Americans think religion in the future will be more important for people in our nation than believe it will be less important.

Survey research—and I'm sure your

own experience—reveals certain working assumptions about people in this nation through which the churches can widen and deepen their impact. These are (1) that most of us are searching and feel the need to grow spiritually; (2) that none of us has arrived (Even those persons surveyed who feel they lead a very Christian life want their faith to become even stronger.); (3) that we need help in our journey from others acting as spiritual counsellors; (4) that we want fellowship with others (The international survey referred to earlier shows Americans to be intensely lonely at times and alienated from others.); and, finally, (5) that God travels with us.

With regard to the last, many Americans have the conviction that God has dramatically entered their lives. Our recent international survey on values shows that as many as seven in ten have felt at some point as though they were close to a powerful spiritual life force that seemed to lift them out of themselves, and fully half of these people say that this experience has altered their outlook on life in some way. One-third of Americans say they have had a religious experience—a particularly powerful religious insight or awakening that changed the direction of their life—with most saying this experience involved Jesus Christ. This proportion has remained remarkably constant over the years. Of particular interest is

the finding that these religious experiences are widespread, not limited to particular groups; such experiences come to both the church and the unchurched. These findings would seem to indicate that while people may not always be searching for God, God never ceases searching for them.

Certainly the key goal of churches is to bring people into a closer relationship with God, to encourage people to open their hearts to Him. D. S. Cairns in his book, *The Faith That Reveals*, writes: "It is quite clear that the whole teaching of Jesus Christ about God, expressed alike in His words and in the whole fashion and mould of His character, implies that God is always nearer, mightier, more loving and more free to help everyone of us than anyone of us ever realizes."

As I indicated earlier in my talk, Americans today appear to be on a spiritual quest of major proportions. If the clergy of our nation are able to satisfy these spiritual needs and, through creative ways, bring people into a loving relationship with God—and enable people to nourish and sustain this relationship—the final two decades of this century could, in fact, represent a unique chapter in the history of religion in the United States. These final two decades could become a time when the American people reaffirm and deepen their religious faith.

Old Roots, New Shoots

by

Samuel H. Moffett

Appointed Professor of Ecumenics and Mission at the Seminary last year, Dr. Moffett came to Princeton from the Presbyterian Theological Seminary in Seoul, Korea, where he was Associate President and Professor of Church History. Widely known for his work as a missionary educator to Korea, he has directed the Asian Center for Theological Studies and Missions since 1972. The author of two books, Moffett has recently, with two colleagues, published a third, First Encounters: Korea 1880-1910. The text of his keynote address for the annual Alumni/ae Banquet appears below.

There are people I know who hate reunions. They avoid them like a budget cut. Nostalgia ranks very low in their list of virtues. But tonight I must express a dissenting opinion. What I have to say is something of a rationale for nostalgia. My thesis is that new shoots grow best out of secure roots, and that if we can't live comfortably with our past (sometimes celebrating it as we do tonight and

sometimes just forgiving it), we probably won't be happy with our future, either.

So to celebrate our roots and to give the evening a touch of class, I have brought along my own personal piece of nostalgia. Here it is—my laundry bag from 309 Alexander Hall. Forty years old! They don't make them like that any more. That's true, they don't make them like that any more, but who wants a future made of old laundry bags? What we really celebrate tonight is not just our roots, but what grows out of them—old roots, new shoots.

Princeton's roots go back farther than even the Old Guard here can remember. Browsing rather unsystematically through Speer Library recently, I found that the first of all the Seminary classes, the one which entered 170 years ago in 1812, consisted of four students meeting in the home of their one lone professor, Archibald Alexander. Now that's a better faculty-student ratio than we have today, but what made it a good beginning was not the student-teacher ratio but the

teacher, his vision for the future and his students. Alexander, as Dr. Mackay once pointed out (*Sons of the Prophets*, p. 11) came to Princeton with at least three great dreams: he wanted a seminary for biblical, Presbyterian theological education; he wanted justice for America's minorities; and he wanted a society for foreign missions.

As the institution took shape those dreams became our roots, three roots of which we can be very proud. I hope you will forgive me if, as a missionary, I speak more about the mission root, than about the other two.

The mission root grew fast at Princeton. I was delighted to find that on March 1, 1814, two years after the first Princeton students entered their little seminary, they organized a missionary society. They gave it a long name, "The Society of Inquiry Respecting Missions and the General State of Religion." That was the first shoot out of the old roots, as it were. They met on the first day of every month and focused their attention on the subject of missions, both foreign and domestic. The little pamphlet the society published in 1817 (*A Statement of the Origin, Progress and Present Design of the Society of Inquiry Respecting Missions of the Theological Seminary Established at Princeton, New Jersey*. Trenton: G. Sherman, 1817. 20 pp.) reports that the whole number of students in the Seminary in 1814 when the society was formed was 21, and that 20 of the 21 joined the missionary society. Much as I love and believe in missions, I have a sneaking admiration for number 21. It took a strong character to be the only one to stay out of an enthusiastically formed new group when everybody else in the Seminary was joining up. It encourages me to find that even then Princeton made room for non-conformists. The record doesn't tell us which of the 21 was the rugged individualist. I thought for a while he must have been Benjamin Richards who left the Seminary after his first year here and turned up 15 years later as Mayor of Philadelphia. A fit fate, I thought to myself, for anyone who refused to be a missionary. But I was wrong. It wasn't Richards. The dates don't match. Richards didn't enter the Seminary until a year later.

By the time that first class graduated in 1815, 16 students had become members for longer or shorter periods, and four of them (25%) became missionaries. All four served within the bounds of the United States. The society recognized a difference, but did not separate "foreign

missionaries abroad" from "travelling missionaries in our own country," and welcomed a third category, those preparing to be "settled pastors of congregations," into full membership, asking only that they all have a heartfelt concern for mission to the whole world. The first foreign missionary I came across was Henry Woodward from the fourth graduating class in 1818. He came to the Seminary from Dartmouth, went to Ceylon, and died where he was sent, out there on the foreign field.

In the next class, the Class of 1819, ten out of 26 became missionaries, and another was editor of a missionary magazine simply called *The Missionary* (Benj. Gildersleeve). One of the ten was Charles Hodge, who became better known for other things, but for a year or so after seminary was designated a "missionary to the Falls of the Schuylkill." The diversity of the missionary outreach of that Class of 1819 teaches me that perhaps we should put the "s" back on the word "mission." Mission is missions. One of the ten became a missionary to the slaves of Alabama (L. D. Hatch), one was a missionary teacher of the deaf and dumb in Hartford, Connecticut (Wm. Channing Woodbridge). Two were missionaries to the Indians (Epaphras Chapman to the Osage tribe along the Arkansas River and Job Vinal to Ramapo, New York), and Thomas Scudder Wickes, who had come to Princeton from Yale, rather grandly

styled himself "missionary to the southern states." The tenth and last missionary from that class went all the way to Burma—Princeton's second foreign missionary.

Here I would like to point out a rather unexpected characteristic of those missionary roots in Princeton's past—their ecumenicity. I say unexpected, because ecumenicity was not the intended purpose of the Seminary's founders. Princeton Seminary was established in large part to keep the church soundly Presbyterian. But when old roots begin to produce new shoots, and especially when theology expresses itself in mission—ecclesiastically, if not botanically, the shoots will not always be clones and copies of the original. Paul was not another Peter. And that second foreign missionary from Princeton was not a Presbyterian. He was a Baptist. Jonathan Rice, Class of 1819, came to Princeton with an M.D. from the University of Pennsylvania because Burma needed doctors, and he was ordained a Baptist probably because he was going out to join Adoniram Judson in Rangoon. Not even a classmate of Charles Hodge could work long with Adoniram Judson, apparently, without being or becoming a Baptist. In the same ecumenical spirit on Princeton's part, another member of that class became the Episcopal Bishop of Virginia (John Johns). And in the next class Samuel Schmucker, the first German Lutheran at Princeton, went on to be the



Dr.
Moffett

first and founding Professor of Gettysburg Lutheran Theological Seminary.

Another important character of the missionary root at Princeton was its racial inclusiveness. The first international student I was able to find, thanks to the cemetery's guides, was a man named Guy Chew. I wonder if I am quite correct in calling him international. His name sounds Chinese, but Guy Chew was more American than all the other students combined. He was pure Mohawk Indian; converted to Christianity, he wanted to be a missionary to his own people and was welcomed into the Seminary. Tragically he died in 1826 while still in school, only 21 years old. He is buried in the cemetery on Wiggins Street not far from the graves of the University's first presidents, Aaron Burr, Jonathan Edwards, and John Witherspoon. I like to think that Guy Chew, in death at least, and even before that in the Seminary community, received a small measure of that justice for minorities of which Dr. Alexander dreamed.

What did the Seminary look like back in those early years? I have a copy of a letter which holds particular interest to me because it was written by a student in 1842, a hundred years before my own class graduated in 1942. His name was Darwin Cook, and he is trying to describe the campus to his mother. From the top of a stagecoach out on Mercer Street, he says, there is first a gate and a gravel walk through the middle of the yard to the front door of Alexander Hall, and on the left "a brick house among the trees. Dr. A. Alexander lives there."

"That other little building with white pillars . . . is the chapel where I live—that is, I have a room under it . . . You can't see where I get through the hatchway into the underground room of the chapel." There must have been a housing problem then, too, and the solution, apparently, was to push the overflow into the chapel basement. There were four professors by then. The students recited before Professors Alexander and Miller twice a week, making a total of "two recitations a day" for the students. "Dr. Hodge," he writes, "is a little red-faced man, round and snug . . . Dr. Alexander . . . a little old man whose chin sticks out sharp as you can think. His voice is fine and soft like a woman's, though it is round and pleasant." Then he goes on to describe Princeton town:

There (are) some of the handsomest gardens in this neighborhood that you

ever saw . . . You have no conception how some live and spend money here. [They] keep a gardener, perhaps for a thousand dollars a year, who cultivates three quarters or an acre and . . . doesn't raise anything at all really useful but those little flowers just calculated to please the eye . . . Ah . . . some [people's] 'eyes stand out with fatness' while others are starving with hunger . . . God bless you and yours is the prayer of your affectionate Son, D. Cook.

A little hard on flowers is the way Darwin Cook comes across to me over the years, and a little hard on professors, and on the rich, too. But he had his priorities right on human need. When he graduated in 1845, he went out as a missionary to the poor and hungry, "to the coal fields of Pennsylvania." His grandson Thomas Cook, Class of 1908, who let me copy the letter, was a missionary to Korea and Manchuria. Old roots, new shoots.

I'm proud of the way those old roots produced! We may criticize the Princeton past all we will, for there is much to criticize, but those international, ecumenical, missionary roots grew trees, not just "little flowers calculated to please the eyes" of the kind that displeased Darwin Cook.

Take that early, ecumenical sprinkling of Baptists, Episcopalians—and by 1842, *mirabile dictu*, even a Roman Catholic missionary priest (Augustine Hewwit) appears in the Seminary's biographical records. Hewwit graduated to become a Redemptorist missionary for 15 years and editor of the *Catholic World*. With a leavening like that in our roots, it was perhaps no accident that the World Council of Churches was born, in a way, right here on the Seminary campus at Springdale. Late in 1935 William Temple, Archbishop of Canterbury, came to Princeton for an informal meeting with the then President, J. Ross Stevenson, and members of the Life and Work, and Faith and Order committees of the early ecumenical movement. Sitting on the sofa in what is now Dr. McCord's living room, the Archbishop touched off a spirited discussion with the remark that in his opinion, "the time had come for an interdenominational, international council representing all the churches." Out of that meeting came the first recorded consensus "to take suitable action toward the formation" of the World Council of Churches.

Speaking of new shoots from old roots, it is also no accident that in the present

graduating class, the Class of 1982, is a full-fledged member of an official, presbytery-level constituent committee of the Committee on Church Union; and she (not he) is PCUS not UPCUSA.

Princeton's old missionary roots have produced not just a tree or two but a veritable forest. John Nevius, Class of 1850, gave his name to a strategy of mission called the Nevius Method that when transplanted from China where Nevius was a missionary, into Korea, produced the fastest growing Presbyterian Church in the world. They say that Korea's Protestants, most of them Presbyterian, build six new churches every day! Old roots, new shoots.

In the 1880s Princeton gave to world missions a revolution unmatched since the breakthrough by William Carey at the beginning of the modern missionary movement a hundred years earlier. This second missionary revolution began in 1883 at No. 12 Stockton Street, where Robert Wilder, then a student at the University, formed a Princeton Missionary Society much like the old Seminary society of 1814. He gave it a new watchword, "The Evangelization of the World in this Generation," and was joined by John Forman who was about to enter Seminary. Both students were sons of missionaries to India. In 1886 the two Princetonians were persuaded to set out, very hesitantly, on a winter tour of college campuses to recruit volunteers for foreign missions. Before they were through with that one tour, they had spoken on 44 college campuses and had shocked a score of mission board headquarters with a signed list of more than 2,000 college students, men and women, volunteering for overseas service in mission. Forty colleges decided each to support at least one missionary of their own. Princeton College chose John Forman from this Seminary, and Princeton sent in this terse report: "Princeton now stands Seminary 27, College 22 for missions." Historians say that in the next few decades, as a direct result of that Student Volunteer Movement, 16,000 foreign missionaries went out across the world (R. W. Braisted, *In This Generation*). Old roots, new shoots.

One of the happiest by-products of that missionary revolution was a new internationalization of the campus. After Guy Chew in 1826, it was almost 20 years before any nationality other than Canadian or British came to the Seminary. The next, I think, was Der Minasian Senakerim, an Armenian from Turkey in the Class of 1842, and after that there was

another long drought until nearer the end of the century when Princeton rediscovered the world. But after it moved out into mission in the 1880s, the picture changed. In the in-coming Class of 1911, for example, eight out of the 32 new students were international—one Japanese, one Ceylonese, two Irish, an Englishman, a German and an Italian.

There is a poignancy, this year, to our memories of Princeton's international students. Bishop Samuel, an outstanding leader in Egypt's Coptic church, died in the hail of bullets that killed Anwar Sadat by whom he was sitting on the platform that fatal day. I knew him as Father Makarios back here in the '50s. I think of a host of others, but the two who have probably meant the most to me over the years are Toyohiko Kagawa of Japan and Kyung-Chik Han of Korea. Kagawa (15M), the apostle to the poor, was to the '20s and '30s what Mother Theresa is today—a symbol and perhaps the best model since Francis of Assisi of how to integrate evangelism and social passion into a consistent Christian witness. "He who forgets the unemployed, forgets God," Kagawa reminded the church. He lived in the slums with the forgotten ones, yet insisted with equal zeal on spending at least half his time in nation-wide evangelistic rallies across the face of Japan (Wm. Axling, *Kagawa*, p. 28; C. W. Iglehart, *Cross and Crisis in Japan*, p. 95).

Then there is Kyung-Chik Han (29B). He worked his way through Princeton by washing dishes in one of the clubs, Warfield, I think. Back in Korea he was caught in the communist take-over of North Korea and led a penniless group of some 27 refugees to freedom in the south. It surprises some who know him as a great evangelist that before he left he had tried to organize a Christian Socialist party for a free North Korea, but was blocked by the communists. In the south, the little church he organized with his 27 refugees in 1946 now has a membership of 50,000, and if a membership of 50,000 in one congregation sounds a bit incredible to you, let me make it all the more incredible by adding that he and his successor have done it without one-issue emphasis on church growth. With a simple mixture of social compassion and unembarrassed evangelism that church has kept hiving off its members to start 500 new churches over the years, and still has a membership of 50,000.

With our Seminary roots branching out like that all over the world, it did not overly surprise me to find when I returned to Princeton last fall that this is probably the only theological school in the West with a student today from mainland China, a young man who represents in his own shy and modest way one of the most exciting and unexpected developments in global Christianity of our

time—the rebirth of the Church in China.

How often we have been told that missions failed again in China. As a participant in that failure, I have myself often confessed to some of our very real mistakes and weaknesses in mission in China. Not long ago that student from Shanghai came up and whispered almost fiercely in my ear, "You missionaries in China did not fail." Well, if we didn't, we came pretty close to it, but I know what he meant. Whether we failed or not, the Chinese Christians didn't. Wiped out, buildings in ruins or confiscated, organization shattered, the church never lost its roots. When the hardest days ended after the death of Mao Tze-Tung, up through the scarred ground came the stirrings of new life and such startling evidences of growth that we have thrown away all our statistics. At best there were never more than three million Christians in China back before the revolution. Today they say there are at least twice as many, some say four, five, six times as many.

Old roots, new shoots. But let's not let nostalgia carry us too far away from the Book, even on a reunion evening. What was it that the Apostle Paul said? "I planted, Apollos watered." I'm not sure that Princeton should claim to be a Paul; we are more like Apollos, "but God gives the increase." John Calvin, who once-started a little theological school of his own, would say "Amen" to that.

40 Years Later

by

Eileen Moffett

Eileen Moffett, before accompanying her husband to Princeton last year, was Director of the Korea Bible Club Movement in Seoul. She taught Christian Education and English at the Presbyterian Theological Seminary there. Having attended Alumni/ae Day activities with her husband, Dr. Samuel H. Moffett, Class of 1942, she has written the following account of their 40th reunion.

If any gauge could be applied to test the loyalty of a Princeton Seminary class to its alma mater it might not be out of line to suggest a glance at the level of participation in the annual Roll Call. By whatever standard of measurement, though, it would be hard to find a more enthusiastic and unshamedly devoted group of alumni than the class of '42. This was a banner year for them. The 40th reunion year. How did it roll around so fast?

The reunion event began with a huddle by six class members who were close enough to the campus to form a working committee. The chairperson was Ansley

Van Dyke, for 40 years Pastor of the Presbyterian Church of Toms River ("The Bishop of South Jersey"). He was ably assisted by Bill Felmeth, Vice President of Princeton Seminary. They must have lighted some kind of fire in the hearts of the "old grads" because Harlan Naylor came by train with his wife all the way from Morning Sun, Iowa. Bill Grosvenor flew in from Florida. Bill Silbert drove down from Rhode Island both for the reunion and also to see his son graduate in the Class of '82. And Varre Cummins showed up from North Carolina.

I think everyone was particularly pleased to see Varre Cummins because no doubt they all remembered the day forty three years ago when this class gathered in Stuart Hall for Dr. Gehman's introductory lecture in Old Testament. A dog wandered lazily into the room during the opening prayer. Dr. Gehman looked up over his glasses and remarked wryly, "Mr. Cummins, will you please get that dog out of here—we've got to draw the line somewhere!"



Eileen
Moffett

Twenty-one men out of a total of 101 class members came back for the reunion, most of them bringing their wives. There were 60 that year who received the Th.B. Degree signed by Dr. John A. Mackay, President, and Dr. Robert E. Speer, Chairman of the Board. Seventeen men took the Th.M. with this class. Twelve others are listed as Special Graduate Students, and 12 more were members who started Th.B. (now M.Div.) work but didn't finish degree work here. That's almost 21% of the class back for reunion! At least eleven members have died, and the addresses of about seven others cannot be tracked down. So, it was actually 24% of those alive and well and accounted for who returned to the campus on May 31st for the two days of nostalgia. With Merle Irwin, who started with the class but finished in '43, that makes 25%. Not bad!

I was lucky enough to find the 130th Annual Commencement program for 1942 in an old scrapbook. The service was held then, as it is now, in the Chapel of Princeton University. Robert E. Speer gave the invocation; Minot C. Morgan, whose son Edward was one of the graduates, read the Scripture. Prayer was offered by the Rev. Frank Niles. The title of the Commencement address sounds stirring and relevant for men going into the gospel ministry during World War II: "The Challenge of Stern Days." It was delivered by the Hon. and Rev. Henry John Cody. Excerpts from Handel's *Messiah* were sung by musicians from the Westminster Choir College. Who knows—perhaps it was Dr. J. Finlay Williamson, himself, directing. He taught music to the men of this class at the Seminary. My husband still remembers the day he told them that they should be able to direct a

choir with any part of the body—even the stomach!

The Rev. Lewis S. Mudge of the Class of '95 pronounced the benediction. Coming down that long aisle were men born in 14 foreign countries and 29 states. There were no women. And probably only four genuine international students. Those four were William John Johnstone Herron (from Northern Ireland), Christopher Tang (China), Vadakan P. Thomas (India), and Antonio Serrano (Spain). Some others in the class, however, were born abroad but were either U.S. citizens from birth or were in the process of becoming citizens. Such would have included Vartan Hartunian (Turkey), Ed Jurji (Syria), Andrew Edgar Harto (Hungary), Alexander Balden (Italy), John Jansen (The Netherlands), John Pott (The Netherlands), Elie DeLattre (Switzerland), Georges Barrois (France), Samuel B. Marx (India), and Charlie Robshaw (Dublin, Ireland). A few others were born abroad to missionary parents. They included Reuben Archer Torrey, III (China), Herbert F. Thomson, Jr. (China), W. W. Moore (China), Clyde Allison (China), Sam Moffett (Korea), Sam Crothers (Korea), and David Woodward (The Philippines).

The largest number from any single U.S. state came from Pennsylvania, with 22. Iowa and New Jersey tied for second place with six each. That's not much more than China with five. Perhaps the biggest surprise is that California sent only one student to this class.

If you include all four categories of class members mentioned earlier, these 101 men have in the intervening 40 years served 331 different congregations. That averages out to 3.27 per man. Since some of them spent most of their time in other

ministries, it's quite an impressive record. The prize for largest number of single congregations served by any one class member goes to James F. Moore, with ten. On the other hand, Ansley Van Dyke spent the entire 40-year period in one congregation watching it grow from 127 members in 1942 to 2,700 today. Sharing second place for largest number of churches served are Sam Crothers and Art Haverly, each with seven.

Although not sure, I think another prize goes to John Lawrence Reid, Jr. He received an advanced degree (D.Min.) from San Francisco Theological Seminary at the age of 65. Has anyone in the Class of '42 been awarded an earned degree at an age greater than that?

Figures and statistics are rather fun; here are some more. In addition to those men who gave the best years of their lives to the pastoral ministry in those 331 congregations, the Class of '42 produced 13 foreign missionaries. They served from three years to 35 or so in Peru, Guatemala, Chile, Nicaragua, Honduras, Mexico, Colombia, Iran, Lebanon, China, Korea, Hong Kong, Taiwan and India. By the way, that's almost 13% of the class serving the world outside the United States—a good, solid tithe!

So, we now have pastors and foreign missionaries. But that's not all. This class has produced five heads of theological institutions: Arnold Come and Olaf Kenneth Storaasli in this country; Torrey and Moffett in Korea; and Vadakan Thomas in India. There is one seminary Vice President, Bill Felmeth; one Senate Chaplain, Dick Halverson; and one Moderator of the General Assembly, James R. Carroll.

There are seminary professors and deans who have taught at Bloomfield Seminary; Luther Seminary, St. Paul; Evangelical Seminary in Meyerstown, Pennsylvania; Leonard Theological College, Jabalpur, India; Evangelical School of Theology in Reading, Pennsylvania; Columbia Seminary; Austin Seminary; Princeton Seminary; Lincoln United Theological Seminary; United Theological Seminary in Dayton, Ohio; St. Michael's Theological College in Seoul, Korea; the Presbyterian Theological Seminary of Korea; the Asian Center for Theological Studies and Mission; Mar Thoma Theological Seminary, Kottayam (Kerala) in India and Nanking Theological Seminary in China.

Since 1942 was right in the middle of World War II, it isn't surprising to find that three of the men of this class gave distinguished service in the military forces

apart from the chaplaincy (Felmeth, Johnston, and Porter). Eighteen others served as army, navy, and air force chaplains, active or reserve. One Th.B. graduate, Bill Felmeth, left school several months early after completing his course work and exams to begin a four-year commitment to the army as a field artillery officer just five days after he was married. He received his degree in absentia.

Three or four men gave distinguished service through the Board of National Missions and through Presbytery church development and extension work. The names that come to mind here are Roy Shoaf, William Carl Bogard, William Morgan Edwards, and Merrill Roland Nelson.

Others were judicatory executives—seven, in fact. There have been Christian conference directors, campus ministers, a YMCA secretary, and a Christian high school Bible instructor. One man founded a Christian retreat community called “Jesus Abbey” in the strikingly beautiful but isolated spiny mountain range of eastern Korea; he still directs the community.

How can I neglect those 11 men who served as professors and deans at Carroll College, Hanover, Westmont, Trinity University (Texas), Berea, Dickinson, Muskingum, and Westminster College (Fulton, Missouri)! They also served at Wilson College, Syracuse University, St. Lawrence University, Amherst, University of Penn-

sylvania, Ursinus, Center College, Lafayette, Lincoln University and Yenching University in China.

There have been editors and authors, institutional chaplains, moderators of presbyteries, and members of many councils and boards of the church and its institutions worldwide.

One man, the tennis champion of the class, Merle Irwin, deserves a special kind of recognition. He refereed all the Forest Hills matches for 22 years. And rumor has it that he is still a tiger on the senior circuit.

I think it is fair to say that the heart of this class has really been in the parish ministry. Who can measure the impact of faithful pastors such as Fred Allsup, Ansley Van Dyke, Ed Schalk, Harlan Naylor, Floyd Ewalt, Bill Grosvenor, Bill Felmeth, Dick Halverson, Ed Morgan, Charles Robshaw, Bill Silbert, Dick Smith, Gus Warfield, Clyde Allison, Pat Brindisi, Frank Wood, and so many others. The effects of their ministry, beginning at the local congregational base, have radiated out into the whole world. The influence by instruction and example of the scholarly, warm-hearted missionary statesman and world churchman who was their president is unmistakable.

One of the highlights of the anniversary occasion was a memorable reunion with Dr. Mackay at the home of Dr. and Mrs. Bruce Metzger. His daughter, Isobel Metzger, brought him to the afternoon

reception from his retirement home in Hightstown, New Jersey. Dr. Mackay, at 93 years of age, was looking remarkably well. There were hugs for the men and affectionate kisses for their ladies. It was a joy to see the love and appreciation so abundantly and mutually held between the distinguished elder statesman and his younger student-colleagues.

Seeing Dr. Mackay undoubtedly brought back more happy memories of the years together from 1939-1942. There must have been some inside joke about the bell and clapper because it was referred to more than once in light-hearted banter and also in one or more of the letters class members mailed in. These letters were copied and bound as a reunion memento. Bill Felmeth swears he did not steal the clapper, and he sounds convincing. Bill Silbert put the same in writing to clear his name. That leaves 99 other suspects.

President and Mrs. McCord were dinner guests of the class members and their wives at Good Time Charley's in Kingston. U.S. Senate Chaplain and class member, Richard C. Halverson, was the speaker. He drew a spiritual profile of his 41-year pilgrimage, highlighting an ever-deepening conviction of the priority of intercessory prayer in his own ministry and of the emphasis which he places on one-to-one pastoral care. It set the tone for a reunion that will only be surpassed ten years from now by the 50th.



At the annual luncheon for Alumni/ae Day last June, the Class of 1942 entertained the other reunion classes with songs of the Seminary's four former eating clubs—Friar, Warfield, Benham, and Calvin. The group also sang the unofficial Seminary alma mater, "The Girl I Left Behind."

Class Notes

1922

Harris G. Hilscher (B), Minister of Visitation of the First United Presbyterian Church of Fort Dodge, Iowa, since 1969, was named Emeritus at a dinner held in his honor.

1924

W. Colin Lee (G) remains active as Rector Emeritus at St. Mark's Church in Mt. Kisco, New York. Lee will celebrate his 37th birthday in October.

1931

W. Wyeth Willard (B) has retired from "the little church on the corner," the First Presbyterian Church in Waltham, Massachusetts. The congregation's minister for 22 years, Willard is regarded by Waltham's civic leaders as an outstanding citizen known especially for his work in charity and the ecumenical movement. Willard will retire to the non-denominational Christian camp he established in 1928 on Cape Cod.

941

Lugh F. Ash (B) was honorably retired on May 31, 1982, by his Presbytery after serving the First Presbyterian Church of Deland, Florida, for 23 years. The Ashes now make their home in Black Mountain, North Carolina, in the retirement house they, with the assistance of friends, constructed themselves.

942

Roger B. McShane (B) retired Professor Emeritus from Trinity University, San Antonio, Texas, at the end of the spring term. Nominated for the Piper Professorship nine times (a statewide teaching award conferred by agreement of the entire faculty), McShane joined the Trinity History Department 20 years ago. A historian of Hellenistic times, he published *The Foreign Policy of the Attalids of Pergamon*, in 1964. A second book is in the planning stages.

943

Herle S. Irwin (B) has retired as Chaplain

of Bloomfield College in New Jersey. At the Commencement exercises in May, Irwin was granted the Doctor of Humane Letters Degree for his distinguished service at the institution. He will reside in Poughkeepsie, New York.

1946

Paul P. Walenta (b) of the Kenmore Presbyterian Church, Kenmore, New York, has accepted a call to the Elsmere Presbyterian Church in Wilmington, Delaware.

1949

Elizabeth D. (B) and **Milton B. Vereide (B)** spend the summers at a mountainside farm, shared by several families in British Columbia, but "devote the major portion of each year to preaching and teaching in Christian communities" in both urban and rural areas. Following in their path are their five children, all committed to participating in Christian communities scattered from Alaska to Virginia.

1953

Aaron E. Gast (B) gave the baccalaureate address at Ursinus College in Pennsylvania last May and received an honorary Doctor of Divinity Degree at the Commencement ceremonies.

Jean V. Ribble (E) has been Acting Principal and teacher this past year at a private elementary school in Atlanta, Georgia, and is nearing completion on the work necessary for her Masters Degree in Counseling. Writing to update PTS records brought back fond memories of her marriage 28 years ago last June, in Miller Chapel.

1956

George C. Fuller (B) now holds the position of President of Westminster Theological Seminary's Philadelphia campus. Appointed by the Board of Trustees in April, Dr. Fuller assumed his duties on August 1.

He joined the Westminster staff in 1978 as a Lecturer in Practical Theology.

1957

Osmundo Afonso Miranda (M,D) recently completed a term as Chairperson of Stillman College in Tuscaloosa, Alabama; he was the first faculty member to hold the position. Presently serving the Birmingham Presbytery's Advisory Council on Church and Society, he has been elected a member of the UPCUSA Task Force on Genetic Engineering and Human Rights and has been appointed to represent the UPCUSA as a member of the Unit on Church and Society of the National Council of Churches.

Theodore S. Nissen, Jr. (B), Pastor of the Colonial Presbyterian Church in Kansas City, Missouri, reports that the main sanctuary destroyed by fire last January will be rebuilt.

1963

Brace J. Bateman (B) is Presbytery Officer for the Presbytery of Mardondah, Australia. He will continue as a fraternal worker with the Uniting Church.

Charles F. Bogar (B) is now associated with the First Presbyterian Church of Muncie, Indiana, as Assistant Pastor.

T. Peter Yoshida (B) joined Columbia University's Theatre Department (New York City) for playwright Cao Yu's world premiere production of *Peking Man*. Impressed with the presentation, the dramatist invited the company to give the performance at his own theatre in Peking, China.

1965

Lawrence A. Chamberlain (B) is now Pastor of the First Presbyterian Church in Northville, Michigan.

1967

Kent I. Groff's (B) latest writing, "Dealing with the Suicide Funeral," was in-

Key to Class Notes	Program or Degree	Degree Recipient	Other Class Members
	Bachelor of Theology (1921-44)	B	b
	Bachelor of Divinity (1944-71)		
	Master of Divinity (1971-present)		
	Master of Religious Education (1947-72)	E	e
	Master of Arts (1973-present)		
	Master of Theology (1921-present)	M	m
	Doctor of Ministry (1973-present)	P	p
	Doctor of Theology (1944-72)	D	d
	Doctor of Philosophy (1973-present)		
	Special Undergraduate Student		U
	Special Graduate Student		G

American Church In Paris Celebrates Anniversary

One hundred and twenty-five years ago last spring, a group of U.S. citizens living abroad organized the American Church in Paris. Fifty years ago last fall, its members held the first worship service in the sanctuary of a newly constructed building at 65 Quai D'Orsay.

Thomas E. Duggan (63M) is the current Pastor. He is assisted by Kenneth C. Hipple (78B). Writing of Hipple's promotion to Associate Pastor at the annual congregational meeting last January, Duggan commends Hipple's direction of the Church's Christian education program especially in relation to the 30 to 50 college students who meet weekly at Hipple's apartment for discussion, study, and prayer. Duggan writes that he has recently sent a collection of Hipple's children's sermons to Pilgrim Press.

Edward Norris Kirk, the founding Pastor of the American Church in Paris, charged his non-denominational congregation in 1857 to sustain itself "as a living offering to The Author of our being and our blessings."

Joseph Cochran, the minister who eventually built the Church, chose the site among the then vacant lots of the Left Bank in an area known as "Ile des Cygnes," loosely if inelegantly translated "Goose Island." There in 1572 the bodies of hundreds of Huguenots, thrown from the Pont Neuf after the St. Bartholomew's Eve massacre, washed ashore. After he visited the site in 1924, Cochran wrote, "What a glorious monument to those martyrs to the faith might be erected on that holy ground!" Seven years later in 1931, after Dr. Cochran's five fund raising trips to the United States, the edifice was dedicated.

Conceived by Kirk in 1857 and embodied by Cochran in 1931, the American Church in Paris is today a refuge for "a never-ending parade of persons in need" from many countries in addition to the United States. Duggan invites sojourners in Paris to celebrate the Church's double anniversary.

cluded in a recent issue of *Thesis Theological Cassettes*.

1968

Edgar M. Khan (M) sent an update from Lahore, Pakistan. He celebrates 22 years as the servant of the Naulakha Church, a congregation of approximately 2,250 members. Employing every medium, he broadcasts his message via radio, TV, conventions, and outreach programs for non-Christians. He writes that both of his sons have embraced ministry.

Mary M. McKemy (E) has been given the position of Director of Christian Education for the Presbyterian Church of Coldwater, Michigan.

Ashley A. Smith (M), after 27 years as pastor in rural, inner city and suburban areas, was called in 1981 to a Chair endowed by the Lutheran Church in America at the United Theological College of the West Indies, where he now teaches theology. Also deeply involved in the promotion of good mental health, he serves on the executive board of the Jamaica Association for Mental Health.

1969

Darryl E. Sparling (B) retired in January from army chaplaincy after 20 years. He is now on staff as Associate Pastor of Faith Presbyterian Church in Aurora, Colorado.

1970

James R. Edwards (B), Associate Professor of Religion at Jamestown College in North Dakota, produced 42 articles on the New Testament for a Bible Dictionary slated for publication by Nelson's Publishing Company. He is now at work on an essay, "Jesus and the Gospels," to be included in a new volume published by Eerdmans. Edwards recently celebrated the second anniversary of his journal, *Podium and Pulpit*, which provides commentary on and review of theological concerns. As a result of a trip to Germany in January, he has written an article entitled, "Too Sacred To Be Touched: Reflections on the Holocaust." At the invitation of the Bishop of Meklenburg of the German Democratic Republic, he plans to return to Germany for a three-

week tour of churches.

William H. Gray, III (M), Pennsylvania Congressman, was guest speaker at Gettysburg College for the commemoration of Martin Luther King's birthday. Congressman Gray, a former secretary, is presently vice chairperson of the Congressional Black Caucus. The legislation he has authored to increase the number of minorities and women in the U. S. Foreign Service and to assure equality in recruitment and promotion is well known.

Roger B. Knapp (B) serves as Stated Supply of Christ Presbyterian Church in Telluride, Colorado.

Willa B. Roghair (B) writes from Cincinnati, Ohio, that she is Pastor of the Fairfax Presbyterian Church.

Al F. Thomas, Jr. (B), formerly Associate Pastor of the Presbyterian Church of the Covenant in Greensboro, North Carolina has accepted the charge of the Danville Presbyterian Church in Kentucky.

Melchoir H. Van Hattem (M) was recently appointed President of the Bergen County Council of Churches. The Council acts as advisor to 120 churches and county chaplains and institutes the development of resources for church leaders.

1971

Kenneth S. Blair (B), Pastor of the First Presbyterian Church in Bath, New York, has joined the staff of the Long Island Presbytery for Church Growth and Evangelism.

George Brown, Jr. (M) spoke on "A Prophetic Vision: Seeing Christian Education Whole," and led a workshop on staff relations at the annual meeting of the Association of Presbyterian Church Educators held in Louisville, Kentucky. Brown, Minister of Christian Education at Central Reformed Church in Grand Rapids, Michigan, also led "Theological Reflections Days" for Reformed Church of America pastors in Illinois and Michigan. The focus was on "faith development."

Charles J. Dudley, Jr. (B) has been appointed Vice President of Development at Pikeville College in Kentucky.

John McVeigh (B), Pastor of the Carnon Presbyterian Church in Raphoe, County Donegal, Ireland, spent a week in the United States this spring; he participated in the Lenten preparation of the Plymouth Congregational Church in Minnesota, at the invitation of Vivian Jones (70M), Pastor. Jones' intention was to have someone "on campus from some part of the world which knew a great deal

about pain” and “perhaps had learned some lessons about reconciliation.”

Margaret S. Ronaldson (B), speaking of her “semi-retirement,” described the organization she has established in Sun City, Arizona. “New Horizons Counselling Services” is a joint venture with her twin sister.

Gerald L. Tyer (B,M) received a call to the Central Presbyterian Church in St. Paul, Minnesota, last January.

John A. Wintringham (B), formerly with the First Presbyterian Church in Portage, Indiana, is now working with the Pastoral Counseling Service of the Greater Milwaukee Area in Wisconsin.

1972

Max T. Chigwida (B), writing from Salisbury, Zimbabwe, announced his recent appointment as Director of World Vision International, a Christian humanitarian organization involved in evangelism and community development. Chigwida is now in his second term as Moderator of the Presbytery of Mashonaland, South Africa.

G. W. Foster (M), Pastor of Invergordon Presbyterian Church in his native Scotland, described the enormous problems facing the townspeople (population 4,500) due to the closing of an aluminum smelter whose economics affect all facets of the area’s community. Foster is working closely with the Industrial Mission Department of the Church of Scotland to provide the community with resources.

Stephen C. Pierce (B) is Pastor of the Southminster United Presbyterian Church in Arlington Heights, Illinois. He and his wife, Susie, have two sons, Bradford, 5, and Craig, born last November.

John L. Setzler (M) is now College Chaplain and Assistant Professor of Religion at Newberry College in South Carolina.

1973

Barbara A. Chaapel (B) toured Israel and Egypt with Singing City of Philadelphia last July. The choir’s eight performances in Israel were with the Israel Philharmonic Orchestra under the direction of Zubin Mehta (also conductor of the New York Philharmonic Orchestra) with guest soloist, Itzhak Perlman. Egyptian television carried the choir’s performance of Beethoven’s *Ninth Symphony* in front of the pyramids.

Oliver D. Haynes (B) writes of relief efforts by the First Presbyterian Church of Marion, Illinois, in the wake of a tornado that devastated the area last May. Until then, she says, “I never thoroughly ap-

preciated the connectional church system.” Their Executive Presbyter in Decatur called within hours of the event to offer support. By June 24, 45 churches in the Southeastern Illinois Presbytery “had responded with financial gifts, food, and household items”; the Champaign Church even sent a plane with food and linens. Presbyterian churches outside the area have offered aid.

Pamela Adams Madorin (E) works with long term psychiatric patients at the Veteran’s Administration Medical Center

in Murfreesboro, Tennessee.
Robert G. McCreight (B) accepted a call to the Covenant Presbyterian Church in Toledo, Ohio.

1975

Margaret M. Balcom (B) is serving at the Harlowton Federated Presbyterian Church in Montana.

Ronald A. Cottone, (B) begins his third year as Chairperson of the Endangered Species Forum of the Minnesota Zoological Society.
(continued on page 29)



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**Selected Continuing Education Seminars
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September 1982 – January 1983

PASTORAL CARE: MINISTRY TO THE SICK -
September 27-30 - Omar S. Lantz,
Somerset Medical Center,
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THE LIBERATION OF SPIRITUALITY -
November 8-11 - G. P. Mellick
Belshaw, Bishop Coadjutor,
Episcopal Diocese of New Jersey

HEBREW ROOTS OF THE CHRISTIAN FAITH -
October 11-14 - Gerald S. Mills,
Red Bank Presbyterian Ch.,
Red Bank, N.J.

LITERATURE AND THE MINISTRY -
November 22-24 - Albert J. Kuhn,
Ohio State University, and Robert
M. Russell, Northminster
Presbyterian Church, Columbus,
Ohio

CHRISTIAN MISSION AND SOCIAL JUSTICE -
October 19-22 - Waldron Scott,
American Leprosy Missions, and
Ronald C. White, Jr., Princeton
Theological Seminary

PRAYER AND THE ARTS -
January 3-6 - Karlfried Froehlich
Princeton Theological Seminary

RELATING THEOLOGY TO SURGERY IN SERVING PEOPLE -
October 25-27 - Joel Mattison, M.D.,
Tampa, Florida

PRIORITY OF THE WORD IN AN AGE OF ELECTRONIC MEDIA -
January 17-20 - Daniel T. Jenkins,
Princeton Theological Seminary

THINKING IN THE FUTURE TENSE -
November 1-4 - Edward B.
Lindaman, Whitworth College,
Spokane, Washington

THE POWER OF GOD AND THE IDOLS OF POWER -
January 24-27 - Daniel L. Migliore,
Princeton Theological Seminary

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Exposure To the Philippines

by

Dale T. Irvin (81B)

and

Vickie Lee Erickson (80b)

Dr. Hilario Gomez(77D), Professor of Asian Religions at Union Theological Seminary, Manila, hosted our 1981 summer exposure trip to the Philippines. Dr. Gomez is one of the founding members of Christians for International Solidarity (CIS). CIS has an international membership of students, clergy, and lay people who are committed to each other in continued support of human rights, ecumenical dialogue, and an international approach to theological reflection.

As CIS members, we sought funding for the exposure trip through Union Theological Seminary in New York City and the United Methodist Church Board of Global Missions. The UPCUSA and local congregations also contributed substantially on behalf of the other participating members—Donna Day-Lower (a student at Union Theological Seminary in New York) and Bernard Quick (UPCUSA missionary to Egypt).

The last two decades have brought to our attention that theology in the Third World context is radically different from the theology written from the more dominating and the more developed world powers. In order to speak to and share the experience of the world's poor and oppressed, it has become evident that theological reflection must cross the borders of culture and ideology. This occurs when Christians stand in solidar-

ity with other Christians who are culturally and ideologically different but who nonetheless find their Christian faith calling them to action.

In this regard, the Philippines are of special importance. We wished to begin our internationalization effort in the Philippines by discovering the manner and method in which Filipinos associated political, economic, and social realities with their thought about God and with the role of the faithful in the world today.

In order to understand the realities which have informed Filipino theology or, if you will, the way Filipinos think about God, we sought exposure to those realities. The type of exposure was important; our primary interest was in the theology of the grass roots. People who struggle to live, who share life with their neighbors, and who understand poverty and know the necessity of dividing a bowl of rice, are grass roots' people. Therefore, we wanted to spend more time with farmers, laborers, clergy, and community organizers than with professors and educators or church and government officials. We expected that dialogue with these people would inform theological reflection on the Philippine situation.

Dr. Gomez arranged for our first week of exposure to those realities to be planned by members of the Ecumenical Community Development Program, which is

housed in the National Council of Churches' headquarters in Manila. The ECD scheduled lectures by several professors from nearby universities to orient us to the history, political life, culture, and economic conditions of the country. The staff augmented these talks with trips to Navotas (an impoverished shanty town), to a Firestone tire factory, and to a garment factory. These expeditions were led by community organizers and labor union representatives. We had the opportunity to talk with workers, laborers, and management.

The second and most extensive part of the exposure took place on the largest island of the Philippines, Mindanao. Dr. Gomez and his assistant director of the Muslim Christian Dialogue Program became our guides for five weeks. To facilitate our synthesis of Philippine conditions, they booked us third class passage on a ship bound for Cebu.

In Kauswagan we were introduced to the Muslim-Christian conflict. A lawyer and his wife were kidnapped by the Muslim National Liberation Front (MNLF) two days before our arrival. The area was tense, and military checkpoints were set up every half mile along the highway. The Christian village officials, Kauswagan's deputy mayor, sheriff, treasurer, and district judge, discussed with us their fears and frustrations. They told us that since last year's massacre of 13 innocent civilians, the town had remained half-paralyzed. Local farmers feared returning to their coconut farms, and local women were afraid to venture out to do the daily food gathering and gardening. Losing revenues, the town had to seek subsidies from the national government.

From Kauswagan we traveled up the mountains to Marawi, MNLF territory. Treading where common people feared to go, we experienced their fear. With four guides and three young boys who made our troupe look more harmless, we went north to visit Peter Gowing and the Dansalan Institute.

At Dansalan we learned the Muslim side of the story. Mindanao was originally Muslim territory. Christians arrived with the Spanish invasions in the 1520s. However, the Spanish were never successful in conquering the Moros; successful occupation by Christian forces occurred during the American rule of the Philippines beginning in the 1940s. Before that time Christians had "pioneered" the island; drastic changes in economics, land tenure and culture have accompanied their efforts.

The struggle between Christians and Muslims is one of religion and economics. One must never be persuaded by arguments supporting only one or the other. Both sides have been massacred and short-changed by the other. History must serve as a guide: the Muslims are now a minority in their homeland; a majority in five provinces, they have organized to protect their way of life.

Peter Gowing was not at Dansalan, which was just as well since our visit was cut short by our guides' rising concern over the presence of local MNLF leaders. Soon we were requested to leave the area. From Marawi we traveled to Iligan and Tabod.

In Tabod we met with one of the few female mayors of a large municipality. Her circular house was built upon an old Muslim graveyard, thereby indicating that Muslims had settled the area long before the Christians. Also in Tabod we were privileged to see the future site of the Muslim-Christian Dialogue Community Farm. The project is intended to bring Muslims and Christians together in joint work—an experience which has proved successful in other areas of Mindanao.

From Tabod we took a bus trip to Pagadian where our hosts were the local UCCP pastor and his family. There we visited a Muslim community which had been shattered by a tidal wave the year before and had since been rebuilt with volunteer assistance by the local Christians.

The most impressive and memorable part of the trip was decidedly our stay in Guinicolalay and Tarakan. In Guinicolalay the bario captain was our host. He was the community leader of a very poor but tightly knit mountain bario. He was also the successful force behind the good relationship Guinicolalay shared with the Muslim neighboring community of Tarakan. The two groups had long since realized that their futures depended on their cooperative efforts. While we were there, the bario captain of Tarakan traveled in the pouring rain over steep mountain paths with a bucket of freshly caught crabs. Knowing the financial situation of our host and wanting us to be welcome, he came with a gift.

Dr. Gomez's Muslim-Christian Dialogue program has been active in these two communities for the past two years. Seminary students were sent there to observe and to work. They helped the two communities build a Muslim school and dig a well. To these two communities, the MNLF were good people and not necessarily rebels or terrorists. They felt pro-



Bernard Quick travels by donkey through a Christian Village in Mindanao.



Dr. Hilario Gomez and Bernard Quick (from left) and Al Tinio, guide and UTS student, (at right) stand in front of the mayor's circular house in Tabod, a town located in the northern part of Mindanao.



At the far left and right are the authors Dale Irvin and Vicki Erickson (who are married to each other); next to Erickson is Donna Day-Lower. Zamboanga City is on the southern tip of Mindanao.

Courtesy Bernard Quick

tected by the MNLF, but they also knew the dangers of open support for the movement.

One sunny morning we climbed the mountains to Tarakan. There we talked with Muslims about their conditions, their needs, their hopes. During the joint prayer meeting, we noticed the group beginning to look off into the distance. There on the horizon were planes. As the jets drew closer, we heard the shelling of the low-lying marshes. We were cautioned to leave the area. With tears we hugged our new-found friends and returned to Guinicolalay, where 20 para-military troops were waiting for us at the barrio captain's house. They were there to escort the Americans out of "no man's land" and to protect them from the rebels. As we left with our military escort, we realized that every group now active in the conflict had tried to protect us from the other groups.

From there we went to Silliman University, Dumaguete, where we met with the Dean of the theological school, its faculty, and students. They had just begun a program of "contextualization" of theological education. It was too early to tell how the program spoke to Philippine realities in context; however, what was important at Silliman was their perception of the necessity of making theological education more relevant to the needs of their people. Thus far, theological education has meant Western theological education. Asians are now asking what Asian theology is by contrast.

Back in Manila, where we had already met with UTS faculty at the President's reception beginning the school year, we considered their "contextualization" efforts. We met with Dr. Gomez's classes and discussed with them the meaning of contextualization and dialogue. The majority of students felt that the seminary had finally begun to speak to the people; they also perceived some resistance to giving up what they considered to be irrelevant in theological education such as Western church history.

In Tabuk we met Father Jose Bangao, an Igorot Episcopalian priest. Father Bangao gave us a tour of his area. From our short visit to Kaligna-Apayao, we were able to sense the struggles going on there with the building of the Chico River dams, financed originally by the World Bank. The residents of the area were fighting the destruction of their homeland and the disruption of their social structure. They did not expect relocation efforts to measure up to offi-

cial promises. They had advanced their own plan for the dam which would have saved the majority of agricultural and cultural lands. Since they knew that they did not need the electrical power produced by the dams, they approached its principal perspective users—Clark and Subic military bases and various multinationals—for support. Their petition was not successful.

The church has tried to use its voice to intercede for the minorities who will be affected, many of whom have chosen to be submerged rather than be moved from their homeland. We met with a Lutheran pastor who had been active in the arrangement of a peace-pact between two tribes who had developed antagonisms over issues involved with the dam. He told us that he worked with the villages to demonstrate that peace among themselves is the best political weapon.

Besides these issues, Father Jose was working on a cooperative agricultural farm effort and nutrition program. He had organized the farmers to acquire pasturelands and land titles together. The farmers soon developed a cooperative bank and economic development association. His parish requested that the Bishop give him leave from half of his parish duties to oversee the initial administration. The Bishop granted their request and promised to pay his salary during the time spent on the project.

The church does not know what to do about the growth of the New People's Army, the Communist Party's military faction. There seems to exist no consensus on what exactly the church's stance on such resistance should be. We did observe, however, that many local people referred to them as "nice people," while telling brutal stories of the military people against whom they felt the NPA was fighting to protect them. The locals felt that the government's insistence upon building the Chico dam forced the growth of the NPA as people tried to secure their homes and farms.

We continued north to Loaog City, home of Gloria Santos, the former President of the "Fellowship of the Least Coin." She arranged for us to visit the Presidential palace grounds of the Loaog residence and the two Marcos family museums. Mrs. Santos is also the Dean of Northern Christian College; there we were entertained by grade school children and warmly greeted by the faculty. During our stay in Loaog, we were able to learn of the new efforts to organize university women for the future development of

an Asian Women's Studies program.

At last we returned to Manila. The final five days of July were spent discussing what "international solidarity" meant to our Filipino friends and to us.

We undertook this exposure trip to the Philippines in order to understand more of what was happening in our world today, especially from the point of view of those being victimized by the international order. Our trip was planned with Paulo Friere's notion of "problem solving education" in mind. Reflection therefore centers on the question of what God is saying to us in our world, and what our response must then be.

Our theological education in the United States had prepared us for what has been called "split-level Christianity," or the phenomenon of missionized peoples adapting Christian doctrines while maintaining essential elements of their own cultures and religions. This is often derogatorily called syncretism, or "a Christian veneer on paganism." What we found in the Philippines instead was an active dialogue between Christian faith as it was brought by the Spanish and American missionaries, and Filipino reality. The meaning of faith for many Filipinos is in the process of being shaped by a sense of their culture and, especially by the realities of the poor—rural peasants, urban squatters, factory workers, cultural minorities, and women. A significant number of people within the church, lay as well as clergy, have come to realize that faith means they must live in solidarity with the oppressed and the poor, against the dominant tendency of Filipino history to perceive of Christianization as westernization and, consequently, as abandonment of Filipino reality.

This is not to say the influence of Western theology has diminished to a significant degree within the Philippines. The large number of American missionaries from the more conservative churches continues to have an impact on the country. We witnessed in several locations the influence of such sectarian groups as the Mormons and the Seventh Day Adventists as being decidedly "other worldly" and therefore against dialogue with culture and historical reality. We further discovered that the Catholic Church has to a greater degree, succeeded in relating faith to reality. One of our guides observed that this accommodation is due in part to the nature of the Catholic religion and in part to the longer experience of Catholicism in the Philippines.

One way in which the dialogue between faith and culture is shaping theology is the rejection of traditional Western notions about the separation of the political and the religious aspects of life. Traditional Filipino culture, as that of many peoples of the earth, perceives of life to be a whole, with no clear distinctions between the temporal and the eternal dimensions. Political and religious aspects are but different ends of the continuum of power and authority. This tradition is embodied in the extended family, which remains today the dominant social unit in the country. Religious and political systems, family-centered in the traditional society of the past, remain so today to a great extent. This heritage in part explains the tenacious nature of the rule of President Marcos, for he has effectively drawn upon the symbol of the traditional patriarch and upon the realities of his family's power. It also explains in part the failure of liberal democracy or capitalist economy to take root in the Philippines, for both depend upon a cultural tradition which elevates the individual and applauds private initiative. Many Christians in the Philippines are intent upon understanding what the extended family and the political-religious continuum mean in a more authentic form than now given them by the Marcos regime. In response, Marcos continues to make the church pay a heavy price for its opposition. We heard of several priests and ministers who had disappeared, either forced to go underground or murdered by the military.

We were challenged not only by the stand the church is taking against repression, but by the positive movements to understand better what mission looks like in the Filipino context. To a large extent the traditional Western notion of mission (the winning of adherents to the faith) avoids dialogue with other religious traditions. The Christian-Muslim Dialogue taught us that dialogue assumes that all participants possess the willingness to be transformed by their interaction. Many who are involved in this on-going project are finding it necessary to rethink their basic theological notions about God and Jesus Christ.

In other words, what we discovered and what has proved to be a challenge to us was the active participation of Christians in the middle of historical struggles for justice. Mission is no longer confined here to saving souls, but is equally concerned with saving the nation and faith itself.

ical Society. Cottone holds the position of Education and Training Consultant at Control Data Corporation in Richfield.

Thomas W. Dunlap (B) of Oak Hills Presbyterian Church in Ohio has assumed the position of Pastoral Counselor at the Bethesda Hospital and Deaconess Association in Cincinnati.

1976

Richard L. Cosnotti (B) received the George Washington Honor Medal awarded by the Freedoms Foundation of Valley Forge, Pennsylvania, for his sermon entitled, "The Christian Platform." Cosnotti is Pastor of Appleby Manor Memorial Presbyterian Church in Ford City, Pennsylvania.

Kenneth C. Harper (M), formerly at First Presbyterian Church in Herrin, Illinois, now serves the First Presbyterian Church in Westminster, California.

William A. Hartfelder, Jr. (B), graduate student and Ph.D. candidate at the Hebrew Union College-Jewish Institute of Religion in Cincinnati, Ohio, was the recipient of an award for the enhancement of interfaith understanding and dialogue. Hartfelder is specializing in studies of history and literature of the Intertestamental Period. He will assume the position of Adjunct Instructor in Judaic Studies there this semester.

1977

Gary S. Eller (B) has received a call from the Glen Leven Presbyterian Church in Nashville, Tennessee.

Edijece Marins Ferreira (D) writes from Brazil that he spent February in the United States where he visited churches, schools, and colleges at the invitation of the PCUS.

Bruce D. Forbes (D), head of the Morningside College (Sioux City, Iowa) Religious Studies Department, has been named Faculty Person of the Year, an annual honor presented to a college professor by Morningside students. He was chosen for his "outstanding teaching ability, his leadership with campus committees and his rapport with the entire student body."

Royal B. Garren, Jr. (B) is Associate Pastor at the Westminster Presbyterian Church in Westlake Village, California. Garren previously served the Cuyahoga Falls Presbyterian Church in Ohio as Assistant Pastor.

Horace K. Houston, Jr. (B) was installed on June 6 as Pastor of the Old First Presbyterian Church in Newark, New Jersey.

Charles M. Kuner (B), formerly of the First Presbyterian Church in Kouts, In-

diana, accepted a call to be Assistant Pastor at the First Presbyterian Church in Topeka, Kansas.

1978

Wesla Liao Fletcher (B), Minister of Education and Youth at Calvary United Methodist Church in Colorado Springs, Colorado, recently accepted a call to St. Stephen's Church in Broken Arrow, Oklahoma. Mrs. Fletcher will act as Minister of Discipleship.

Larry K. Graham (D) was elected by the American Association of Pastoral Counselors to be Chairperson of the Centers and Training Committee of the Rocky Mountains and Plains Region. In this capacity he will serve a seven-state region along with the Province of Saskatchewan, Canada. Graham is Associate Professor of Pastoral Care and Counseling at the Iliff School of Theology in Denver, Colorado. **Christopher M. Lenocker, Jr. (B)** now serves as Associate Pastor at the Fox Chapel Presbyterian Church in Pittsburgh, Pennsylvania.

Daphne Resch (B) began a new ministry last November as Pastor of the First Congregational Church of Ashland, Nebraska.

A. Thomas Rossetti (B) would like friends to have his new address: Lt. A. Thomas Rossetti, CHC, USN, Office of the Chaplain, 2nd Battalion, 5th Marines, Camp Pendleton, California 92055.

Catherine C. Snyder (B), formerly Chaplain and Adjunct Instructor in religion at Mary Baldwin College in Staunton, Virginia, was installed as Associate Pastor of the Blacksburg Presbyterian Church last June. Participating in the service of installation was **Nancy Hicks (78B)**.

1979

John M. Davidson (B) is Associate Pastor at St. Barnabas Church in Arlington, Texas.

William F. Dean (B) was ordained by the Philadelphia Presbytery and installed April 26, 1981, as Assistant Pastor of the Narberth Presbyterian Church, Narberth, Pennsylvania. Mr. Dean began his work at Narberth as Staff Associate in June, 1980.

William D. Eisenhower (M), a Ph.D. candidate at Union Theological Seminary in Virginia, has been called to serve First Presbyterian Church in Hollister, California.

Norman G. Fong (b) has accepted a position as Coordinator of Immigrant Ministries at the Cameron House in San Francisco.

Timothy K. Jones (B), Pastor of the Ger-

mantown Brick Church of the Brethren in Rocky Mount, Virginia, has been elected Chairperson of the Virilina District Commission on Witness, which deals with world hunger and relief and evangelism and peace issues.

Todd B. Jones (B) was installed as Associate Pastor of the Presbyterian Church in Basking Ridge, New Jersey, in January. Along with the full range of pastoral duties, Mr. Jones places special emphasis on the total educational ministry of the church and its outreach to youth.

James M. McKenzie (B) has been ordained and called to be a Pastoral Counselor at the Care and Counseling Center of St. Louis, Missouri.

Laszlo Pall (M) is Assistant Pastor of the Kobanya Reformed Church in Budapest. His varied pastoral responsibilities include youth work and church administration for the large congregation. He also reports that he has the opportunity to attend European ecumenical youth meetings.

Jacob Paul (M) was recently appointed President of the Leonard Theological College in India.

Peter R. Powell, Jr. (M) is Adjunct Assistant Professor of Biblical Languages at Virginia Theological Seminary.

Niegel J. Robb (M) writes from Edinburgh University in Scotland, where he is in his second year as Associate Chaplain, that he has been ordained by the Presbytery of Edinburgh in the historic Kirk of the Greyfriars. Last May he attended the European University Chaplains' Conference in Sweden.

Howard C. Smith (B), formerly at the Harmony Church, Penn Run, Pennsylvania, is now serving the First Presbyterian Church in Clymer, Pennsylvania.

Jesse T. Yoder, III (B) is Assistant Minister at the First-Meridian Heights Presbyterian Church in Indianapolis, Indiana.

1980

Lois L. Baucom (B) is resident Chaplain at the Allentown and Sacred Heart Hospital Center in Pennsylvania.

Peter G. Ferriby (B), ordained by the Presbytery of Lake Huron last May, will serve as co-Pastor with wife, **Rochelle A. Stackhouse (82B)**, at the First Congregational Church, United Church of Christ in Reed City, Michigan.

Sally Wilkinson Gilbert (B) and her husband, John D. Gilbert, were ordained together by the Monmouth Presbytery in New Jersey. They are now Assistant Ministers for Christian Education at the First Presbyterian Church in Pittsford,

New York.

Dennis R. Hamilton (B) received a call from the First Presbyterian Church of Tilden, Illinois.

Ann Holt (B), ordained on January 9, 1982, is presently serving as Parish Assistant at the Church of the Holy Spirit, Lebanon, New Jersey, and as Chaplain at the State Geriatric Center in Glen Gardner, New Jersey.

Alice Ebi Kestler (B) has begun a pastorate at the Community Presbyterian Church in Montpelier, Indiana, a yoked parish with the Soda Springs Church, where her husband, **Kirk (79M)**, is Pastor.

Richard C. Klein, Jr. (B) serves as Assistant Pastor at the Elfinwild Presbyterian Church in Glenshaw, Pennsylvania.

Watson M. Mkwakwami (E) has completed the first of a four-year term as President of the United Church of Christ in Zimbabwe. The main thrust of his work is to fulfill the "life-skills" training program, a major portion of the Ten-Year Development Plan drawn up by the denomination last year. He described this venture as establishing rural training, technical schools, and nutritional villages. They are now in the process of turning the church-owned mission farms over to the tenants presently occupying the land, for "the land is what it's all about when we speak of independence," says Mkwakwami.

Alexander B. Noble (M) accepted the call as Pastor to St. Mark's Parish Church in Stirling, Scotland, this year, a pastorate that includes work in the area's lower and upper schools, a specialized school for the

handicapped, and a home for the aged.

Charles R. Schafer, Sr. (B) now serves as Pastor of the First Presbyterian Church in New Kensington, Philadelphia.

Thomas A. Sweet (B), Assistant Pastor at the Catonsville Presbyterian Church in Baltimore, Maryland, since graduation in 1980, has been asked by the congregation to be Associate Pastor.

1981

Richard M. Brundin (B) has been ordained and has accepted a call to serve as Pastor of the Presbyterian Church in Lakeview, Oregon.

Paul C. Rusch (B) is serving at the Elkins Park Presbyterian Church, Pennsylvania.

Christopher C. Taylor (B) will become Assistant Pastor of the Noroton Presbyterian Church in Darien, Connecticut, upon ordination.

Kathleen A. Tresham (B) shared the honor of presenting the music for the 1982 National United Presbyterian Women Meeting at Purdue University.

Lois A. Wasson (B) continues to serve at the Covenant Presbyterian Church in Port Arthur, Texas, after her ordination in January.

Sue E. Westfall (B) is serving as Pastor and Director of Christian Education and Youth at the Griffin Mills Presbyterian Church in West Falls and the Hamburg Presbyterian Church in Hamburg, New York.

Rochelle A. Stackhouse (B) and her husband, **Peter G. Ferriby (80B)**, will serve as co-Pastors of the First Congregational Church in Reed City, Michigan.

Weddings

T. Peter Yoshida (53B) and Geraldine R. Igarashi
L. Dean Hay (55B) and Kathryn Gilsdorf
Jon T. Chapman (72B) and Patricia Lollie
Pamela R. Adams (73E) and Daniel R. Madorin
Julia Fuller (78B) and Eric K. Renz

Births

Helen R. to Joan L. Abell (69E) and her husband, February 19, 1982
Rebecca R. to William L. Bowers (70B) and Ruth, February 8, 1982
Stephanie S. J. to Thomas A. Sebben (70B) and his wife, December 25, 1980
Miriam L. R. to J. W. Gregory Meister (71B) and Gail, March 11, 1982
Benjamin G. to David L. Harris (72B) and his wife, May 23, 1981
David A. to Randall L. Saxon (73B) and his wife, June 17, 1981
Heather M. to Randall L. Saxon (73B) and his wife, August 22, 1977
Kristina E. to Gordon J. Schultz (73B) and Nancy A. (77B), January 3, 1982
Seth W. to J. David Wiseman (73B) and Jeannene W. (75B), March 8, 1981
Rachel E. to Ronald S. Cole-Turner (74B) and Rebecca, May 1, 1982
Theodore J. to Roger P. Richardson, Sr. (77M) and Joy Laura, March 8, 1982
Sarah to William F. Dean (79B) and his wife, July 10, 1980
Micah H. to Jill Zook-Jones (79b) and Timothy K. Jones (79B), April 30, 1982
Marilyn A. to Mary Putnam Roberts (80B) and Thomas P. (80B), March 23, 1982
Grayson R. to Gary J. Watkins (80B) and his wife, June 12, 1981

Princeton Friendships Assist Youth Ministers

y
Thomas Sweet (80B)
and
David Van Dyke (78B,M)

For four recent PTS graduates, fondest memories of their Princeton years came not from hours of grueling study or from the quality of education received (though both were formidable), or even from the vast and varied opportunities of the busy university surroundings, but rather from the deep friendships established during their years on campus which have led to shared ministry in the years following graduation. Greg Anderson (1980 M.Div., Kirkmont Presbyterian Church, Beavercreek, Ohio), Craig Miller (1980 M.Div., Carmel Presbyterian Church, Glenside, Pennsylvania), Tom Sweet (1980 M.Div., Catonsville Presbyterian Church, Baltimore, Maryland), and David Van Dyke (1978 M.Div., 1979 Th.M., First Presbyterian Church, Stamford, Connecticut) shared interests not only in major league baseball and Erdman Hall basketball, but also in the importance of vital youth ministry.

It was this latter interest which led these friends into common ministry. While David waited for his mates to graduate and assume positions in local congregations, plans were already being made for an event that would bring together the youth of the four churches these friends were serving. Here another Princeton connection proved valuable. The Reverend John T. Galloway, Jr. (1966 M.Div., Fox Chapel Presbyterian Church, Fox Chapel, Pennsylvania), who had been one of Tom's pastors during his high school and college years, responded affirmatively to the request to "keynote" a weekend retreat based on his book, *The Gospel According to Superman*. He also offered the facilities of the Fox Chapel Church to house the retreat. With the procurement of that spacious and well-equipped church, the possibility to include additional young people from other Presbyterian congregations arose. Again through the network of Princeton friendships, youth from seven other congregations were invited and accepted invitations to the retreat. The Reverend Robert D. Evans (1979 M.Div., Newtown Presbyterian Church, Pennsylvania) brought his youth fellowship, and John Anders, Jenny Byler, Randy Cullen, Reid Isenhardt, Tim Solomon and Bob Stauffer (all students at that time at the Seminary) came with their field education groups. In the spring of 1981, eleven senior high fellowships, totaling over 200 young people from congregations in five states, converged on Fox Chapel for the Superman Retreat.

The purpose of the retreat was to gather Christian young people together from various United Presbyterian congregations in the East and Midwest to experience a weekend of fellowship, worship and spiritual emphasis. It was hoped that the senior highs who were a part of the weekend would experience in a meaningful way that the church is larger than the local congregation and that, in fact, and not merely in theory, Presbyterian congregations are related to each other. Participants were also encouraged to experience the unity that can come from a shared belief in Jesus Christ. Finally, the retreat was planned to provide a setting in which the young people were able to experience Christian fun and fellowship as an alternative to a purely secular lifestyle.

In addition to John Galloway's keynote addresses in which he contrasted the invincibility and invulnerability of Superman with the humanness and vulnerability of Jesus Christ, Wayne T. Alderson presented the movie *Miracle of Pitron* and discussed his concept of the "Value of the Person," which has drawn international attention for its attempt to humanize labor and industry. Small group discussions were held after these presentations to exchange ideas and feelings. There was also plenty of "fun" time with group activities and skits, a "country" square dance, a concert by a Christian rock band called POWERHOUSE from Youngstown, Ohio, and a Saturday evening banquet.

What was not possible to do on an individual basis became a reality when the ideas and resources of these friendships which began on the PTS campus were pooled together to seek and to realize a common vision for youth ministry. Along the way, as plans were being made and ideas exchanged for the retreat, friendships which had begun at PTS were maintained and strengthened. As Tom remarked, "In continuing our friendships begun in Erdman Hall and thereby adding the expertise and creativity of the others' ministry to each of ours, we have found a model of shared ministry that should serve us well as we seek to serve God in the most faithful and effective ways possible. We discovered that geographical distance did not have to limit either our friendship or the possibilities for ministry. It has been a joy for us so early after graduation to discover the blessings of ministry that come to us out of the blessings of friendship."

Obituaries

David van Strien, 1912b

Died April 4, 1982, at the age of 96. A past President of the General Synod of the Reformed Church in America, Dr. van Strien began his ministry as a missionary in Japan. He was later called as Pastor to churches in New Jersey, New Hampshire, and Maine.

Charles R. Bailey, 1915M

Died January 29, 1982, at the age of 97. Mr. Bailey's ministry embraced parishes in four states—Georgia, North Carolina, West Virginia, and South Carolina—before he retired in 1952.

Dwight B. Davidson, 1919B

Died March 5, 1982, at the age of 88. Culminating a ministry that spanned six decades, Mr. Davidson last served as Interim Pastor at the Presbyterian Churches in Bakersville and Newcomerstown, Ohio.

Forest O. Conser, 1923B

Died February 20, 1982, at the age of 87. Mr. Conser was Minister of Visitation at the Wilshire Presbyterian Church in Los Angeles until he retired as Pastor Emeritus in 1976. He served on the Missionary Board of Foreign Missions in India from 1923 to 1960. He assisted as Stated Supply for churches in New York, Connecticut, and New Jersey. During War World II he was with the YMCA war service in Burma. He is survived by his wife, Martha.

William L. Cochrane, 1924b

Died January 29, 1981, at the age of 81. Until his retirement, Mr. Cochrane was Pastor of the Drumquin and Waringstown Presbyterian Churches in his native Ireland. He was a Chaplain in the Irish Army in North Africa during World War II.

Paul A. G. Machemer, 1920B

Died May 8, 1982, at the age of 88. Assistant Secretary of the Presbyterian Ministers Fund for 13 years, Mr. Machemer served pastorates in Pennsylvania for 24 years. He was a Chaplain in the U. S. Army from 1944 to 1946.

Joseph E. Pringle, 1930b

Died April 1, 1982, at the age of 80. Mr. Pringle served congregations in Western Pennsylvania and Newburgh, New York. In 1952 he was installed at the Melrose Presbyterian Church in Roanoke, Virginia, where he remained for 15 years until he retired in 1967. In retirement he continued as Stated Supply at the Woodside Church in Roanoke. He is survived by his wife, Pearl, and a daughter, Nancy.

Toshio Miyoshi, 1931M

Died February 24, 1982, at the age of 79. Mr. Miyoshi, a Professor at the Seinan Gakuin University in Fukuoka, Japan, for 24 years, was Dean of the Theology Department and Head of Religious Activities until he retired as Professor Emeritus in 1971.

William L. McCombe, 1935b

Died April 2, 1982, at the age of 69. Mr. McCombe worked as a clerk at the Presbytery of Dromore, Ireland, for 26 years. A Chaplain in the Royal Air Force between 1941 and 1946, he was installed as Pastor of the Moira and Ballinderry Presbyterian Churches in Northern Ireland in 1938.

John W. Patrick Lowry, 1950

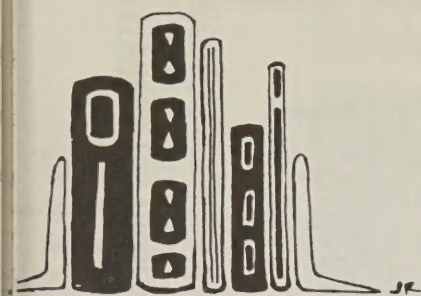
Died May 7, 1982, at the age of 56. Born in County Derry, Ireland, he served pastorates in Northern Ireland including his last charge, the congregation of Newtownbreda in Belfast. He is survived by his wife, Dorothy; two daughters, Nora and Barbara; and a son, Brian.

Timothy C. Peternana, 1965B

Died May 6, 1982, at the age of 42. Pastor of the First Presbyterian Church of Freeport, Long Island, New York, since 1967. Mr. Peternana was found in his study at the Church on the evening of April 6, the victim of an apparent burglary and assault. A long-time civic activist, he was recently appointed to the Nassau County Commission on Human Rights. A past President of the Freeport Interfaith Clergy Council and a former Vice President of Lydia E. Hall Hospital's Community Advisory Board, he served on the Boards of the Nassau County Health and Welfare and the Nassau County Day Care Councils. He was a member of the Institutional Chaplaincy Board of the Long Island Council of Churches since 1974. His numerous activities in the community earned him listings in the *International Who's Who in Community Service* (Cambridge, England) and Marquis' Second Edition of *Who's Who in Religion in America*. He is survived by his wife, Patricia; a son, Timothy; and a daughter, Nicole.

Oo-ik Chang, 1972M

Died May 19, 1982, at the age of 48. Korean born, Mr. Chang founded the Korean Presbyterian Church in Princeton, New Jersey. He is survived by his wife, Kyung Ja; two sons, Sung Soo and Tae Soo; and a daughter, Young Sin.



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